MICHIGAN STATE NORMAL COLLEGE

The CHRISTIAN CENTURY

A Journal of Religion

Jesus or Plato?—A *Dialogue*

By Virgil C. Aldrich

Easter—Continued!

An Editorial

The Human Cost of Soviet Farming

By Wallace B. Conant

APRIL SURVEY OF BOOKS

Reviews of Recent Books by Dean Inge, Spengler, Fosdick, Feuchtwanger, Hough, Tannenbaum, Pearl Buck and others

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In This Issue

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(Continued in third col.)

The CHRISTIAN CENTURY

APRIL 4, 1934

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Calendar of Coming Events

Apr. 2-5. Spring convocation and alumni week, Colgate-Rochester divinity school.
Apr. 5-15. Seventy-sixth general conference of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Mo.
Apr. 6. New York conference against war, New York city.
Apr. 8. Philadelphia federation of churches pulpit exchange.
Apr. 9. Philadelphia Presbyterian ministers' social union, Bellevue-Stratford hotel, Phila.
Apr. 9-25. New Jersey and Lehigh alley conferences under the Foreign Missions conference of North America.
Apr. 10. Congregational regional conference of social relations, Boston.
Apr. 10. The Federal council testimonial dinner in honor of Dr. Sidney L. Gulick, Riverside church, New York city.
Apr. 10-12. Texas Baptist Sunday school convention, Ft. Worth, Tex.

In This Issue

(Continued from first col.)

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The CHRISTIAN CENTURY
An Undenominational Journal of Religion

VOLUME LI CHICAGO, APRIL 4, 1934 NUMBER 14

EDITORIAL

AT the last possible moment, when a strike involving a quarter of a million men in the automotive industry was reported as inevitable and the workers in one large factory had already been ordered out, the President found a solving formula which has been accepted as satisfactory by both sides. It was a real achievement. A strike of such proportions in the one really booming industry in the country would have been nothing short of a catastrophe. As an emergency measure for the prompt prevention of imminent trouble, the solution was admirable, but it leaves two crucial questions still unsettled. Are company unions, promoted and financed by the employers and in some cases organized upon standardized constitutions furnished by the employers and amendable only with their consent, to be permanently considered as bona fide organizations of the workers? And are unions promoted and dominated by the oligarchy of the A. F. of L., financed from its war chest and in turn paying tribute to it, to be thought of as a legitimate fulfilment of the promise, in section 7-a of the recovery law, that "employes shall have the right to organize and bargain collectively through representatives of their own choosing?" The compromise which staved off the strike provides that *all* organizations of workers shall be represented on each "bargaining committee" in numbers proportionate to their membership. It is neutral as between the two types of unions, neither of which satisfactorily represents labor, and it requires the employers to be neutral.

Peace Comes to Detroit

Labor Recognized As Human

LEAVING that phase of the settlement for a moment, it should be noted that the President's compromise proposal contains one novel feature that is worthy of all praise. That is the provision that, when working forces must be reduced, the human factor is to be considered first in determining what men shall be laid off. Preference in employment is to be given to married men with families. The worker, then, is to be treated not as an impersonal force in a mechanical process. Labor is not merely a commodity. If it were, then the laborer also would be a commodity, for the two are inseparable. To be sure, the idea that the laborer is human and that his domestic relationships and responsibilities must be taken into account is not a new idea. Many intelligent and humane employers have recognized it, especially in concerns small enough to permit some personal acquaintance between employers and employes. But it is new to have it incorporated in a code governing the labor policy of a whole industry and backed by the authority of the government itself. Its ungrudging acceptance will help to create the atmosphere in which the problem of labor organization can be solved. It has not been solved yet, even by the acceptance of collective bargaining, the setting up of bargaining committees representing all kinds of unions and the appointment of a labor board.

Rational Labor Policy Still to be Created

AN armistice rather than a peace between the protagonists of the two types of unions is all that can be discovered in that part of the compromise which deals with this topic. Let those believe who can that the automobile manufacturers, who have resisted unionization of their plants from the beginning and who have lately taken up the company union as a backfire against the A. F. of L.'s propaganda, are now pleased to bargain with representatives of "horizontal" unions. And let those whose credulity exceeds their intelligence believe that the A. F. of L will cooperate kindly with the company unions. The latter feat of optimism is indeed impossible, so long as the fight for and against the Wagner bill continues. The gist of this measure is that it not only forbids discrimination against any employe on the ground of membership in any labor organization—as the President's compromise formula also does—but also virtually outlaws the company union by outlawing all the methods by which these unions have been created, fostered and financed by the companies. A shining example, by no means unique, of this paternalism is the case of the Fisher Body corporation, which handed its employes

a ready-made and detailed plan of organization with the remarkably naive statement that "we have made this plan your plan." American labor will not be adequately and equitably represented in its bargaining with capital so long as interested parties succeed in making their plans its plans—and that goes for the A. F. of L. as at present constituted as well as for the Fisher Body corporation and the like.

Senator Borah Attacks The New Deal

NOT over-production but under-consumption is our economic disease; not destruction but distribution is the cure. So says Mr. Borah in an important speech in which he told his fellow senators that the administration's recovery program is wrong in theory and a failure in practice. Expand foreign trade, rehabilitate the currency, increase purchasing power by lowering taxation, he advises—and the conservatives cheer. Enforce the anti-trust laws and release the stranglehold of monopoly which holds purchasing power down to starvation levels, he continues—and they do not cheer so loudly. That is the trouble about conservatives cheering for Mr. Borah. Now they like him and now they don't. His obvious sincerity and independence make his support of any point in their program of inestimable value, but he is constantly leaving the reservation. He knows, and they know, that he is not a member of that camp. "Expand foreign trade"—but foreign trade must be the exchange of goods for goods, and that requires lowered tariffs. "Rehabilitate the currency"—but Mr. Borah would do it with silver. When he declares that the economic system must be reestablished on the old lines to fit "the same appetites and passions, the same hopes and aspirations, the same desire to own and to possess," because "human nature does not change," he gives comfort to the old dealers, but in his own person he presents a noble antithesis to that facile generalization. Mr. Borah's human nature is not that of the old-line, self-seeking, party-bound politician. The passion to own and to possess must be almost negligible in him, for it will be remembered that he refused to accept the raise in senatorial salaries which congress voted to itself and for four years left twenty-five hundred dollars a year lying in the public treasury which he would not touch. We omit all comment upon his criticisms of recent legislation to assert simply that the recovery of national prosperity and morale depends upon creating a system based upon the hypothesis that human nature can change and has changed.

Dr. Wirt Discovers A "Conspiracy"

EVEN banner-heads on the front page and acres of space on the inside pages of a few papers which are actively campaigning against the new deal cannot give more than a fleeting and wholly factitious importance to the alleged disclosures contained in the statement by Dr. William A. Wirt as relayed to a congressional committee by Mr. Rand and to the house of representatives by Mr. McGugin. Dr. Wirt's statement and the interviews that he has subsequently given out boil down to just these two points: (a) deponent thinks the recovery measures already enacted are revolutionary in fact and still more revolutionary in tendency; and (b) deponent further alleges that members of the administration have said that Mr. Roosevelt is filling the role of a Kerensky pending the arrival of a Stalin. The first of these is an opinion, the second a figure of speech. Anyone who cares to believe that the NRA is "a movement to enslave the common man" is at liberty to do so. The opinion is held by many—mistakenly, we believe—but it lacks the novelty to give it front-page news value. Giving it that prominence is not reporting but campaigning. Of course the recovery measures are revolutionary. It has been said a thousand times. But calling them that is no measure of their value or of their possible danger. When a country is in the fix that this country was in a year ago, proposals for saving it from disaster are not to be justified or damned by pasting labels. And it is doubtless true that economic readjustment will ultimately go much farther than the President has yet gone, perhaps farther than he intends to go. But if he is a "Kerensky," then "Stalin" must be interpreted on the same scale and not as implying the expectation of a communist messiah. The evidence of a "conspiracy" against the administration or the constitution has not been supplied. Nothing has happened, except that an excellent public school man—whose notable career has been in the United States Steel corporation's city of Gary, Indiana—has expressed an unfavorable opinion of the course and prospects of recovery legislation.

The Attack on the Securities and Stock Exchange Measures

WASHINGTON has witnessed a rapid mobilization of forces seeking revision of the securities act passed at the special session of congress, and defeat or drastic amendment of the bill now pending for the control of stock and grain exchanges. The opposition is much the same in both cases. It is the stock ticker cohort which claims that all financing from private sources will remain impossible so long as the securities act stands in its present form, and it is the same crowd which claims that the new bill, even in its now amended form, if enacted, will virtually close the stock exchange and the wheat pit. In both cases the battle is focused on one demand: lessening of the personal penalties for financial privateering. This is precisely the point at which the nation at large is most determined that adequate legislative control, carrying genuinely deterrent penalties, shall be established. The national anger against Wall street is an anger against persons; it grows out of a conviction that personal betrayal of trust is the basic evil made clear by revelations in the financial world. If the men of Wall street and La Salle street do not know this, congress should know it. The President showed that he knew it when he delivered his inaugural address; and he showed that he had not forgotten it when, on the eve of leaving last week for

a few days of vacation from the cares of office, he sent to the chairmen of the appropriate congressional committees a parting message demanding the enactment of a law "with teeth in it." The two points upon which he insists are that federal control over the exchanges shall be definite enough to enable the government to correct and punish abuses, and that the margin rate shall be made so high that speculation will be "drastically curtailed." The opposition resists the regulation of margins, apparently on the theory that unbridled speculation is one of the natural and inalienable rights of man. The speculative instinct may be natural, but its unlimited indulgence in legalized exchanges furnishes the world's greatest field for the exploitation of the ignorant by the crafty. If Wall street wins on these two points, the money changers will be in as firm control of the temple again as they ever were under Mark Hanna or Andrew Mellon.

France Sees New Hope of "Security" Against Germany

FRANCE is making the most of the present situation in Europe to gain at last the security guarantee upon which her heart has been set ever since the triple military alliance of Great Britain, France and the United States was signed by Woodrow Wilson in connection with the Versailles treaty. (The treaty of alliance, it will be remembered, met with such disfavor in America that Mr. Wilson did not even present it to the senate.) France has throughout the years doggedly held to the thesis formulated by Aristide Briand, that in the triad of goals—Disarmament, Arbitration and Security—the last must be first. It is this thesis which has blocked the success of every disarmament effort that has been made since the armistice. At times, Italy has been willing, in principle, to give the guarantee, but Great Britain has steadfastly refused to give advance military commitments on the continent—the ineffectual Locarno treaties being the only exception. Now, however, faced with the likelihood of an armament race due to Germany's threatened rearmament, there is evidence of a new attitude in Britain toward an alliance with France. And with Austria now under a virtual Italian protectorate against Hitler's encroachment, the European situation tends strongly to assume the alignment existing during the world war—France, Italy and Great Britain, and Russia too, all in resistance to Germany. The possibility of attaining a military guarantee of security against Germany is now more nearly within the grasp of France than at any time during the past fifteen years. Conversations are proceeding between the foreign offices of Great Britain and France which may open the way for some kind of general disarmament in connection with concessions to Germany for some degree of rearmament, the treaty embodying the arrangement to be backed by a guarantee of British military support of France. Such a scheme would be a regrettable departure from the ideal of a non-military basis of peace which has steadily grown more clear in recent years, but if it offers a way of temporary escape from an unrestrained armament race it may afford a breathing space in which the nations can work out something better.

Vinson Bill Authorizes A Limit Navy

WHEN THE PRESIDENT signed the Vinson-Trammel naval construction bill, on March 27, the forces of peace lost a trench, not a battle, much less a war. The bill should not have been passed; having been passed, it should not have been signed. It will inflame the big-navy advocates of every other important power and furnish them with an argument better than their own for corresponding increases. It will provoke distrust of our profession of pacific intentions. It will embarrass the President's economy program which has already suffered sufficiently under the attacks of the veterans and the house of representatives. The provision for the increase of armaments up to the limits allowed by the Washington and London treaties —as though it were a sweet privilege to have all the warships we can have rather than to get on with as few as possible—and at a time when expenditures for peaceful ends are needed as never before, is a needless affront to the consciences and the good sense of millions. Still, to make the best of it, it must be borne in mind that, as the President said in the statement issued at the time of his signing of the bill, the measure makes no appropriation and does not start the building of a single vessel. "The general purpose of the bill is solely a statement by the congress that it approves the building of our navy up to and not beyond the strength" authorized by the treaties. The expenditure contemplated for the carrying out of this policy is about $750,000,000 within the next five years, not counting the increased operating expenses (above the $282,000,000 for the current fiscal year) for an enlarged navy. But this expenditure cannot be made until and unless future congresses vote the appropriations. "Authorization" by this congress does not bind the next one to make the appropriations. And at the moment of signing this bill the President reaffirmed his hope for further limitation of armaments by treaty.

Italian Parliament Faces Euthanasia

THE ONLY feature of importance about the Italian election for members of the chamber of deputies is that it is likely to be the last one. The program is for the new chamber to enact the appropriate legislation for the transformation of the corporative state into a government without a parliament—not that it will be much of a transformation, considering what the parliament has become—and then decree its own dissolution and disappearance. Although ninety per cent of the qualified voters went, or were taken, to the polls, and something like ninety-nine per cent of the votes cast were for the list of candidates prepared by the fascist grand council, it would be inaccurate to speak of the result as a landslide. The event lacked the qual-

ities of spontaneity and surprise which characterize that method of displacement, having more in common with the operations of a steam-shovel. But while it is impossible for persons with any respect whatever for the idea of popular government to contemplate such a "mandate of the people" without ironical laughter, it is not to be concluded that the fascist government is imposing itself by force upon a sullen and terrified populace. Even the most autocratic of governments knows the practical value of national morale and popular support, even when democracy has been repudiated in word and deed. The building of morale and the enlistment of enthusiasm are objectives which the fascist government of Italy has pursued with great skill and with a large measure of success, as has the nazi government of Germany. Long ago il Duce expressed his distrust of free elections and openly announced that the fascist policy was to "leave nothing to chance" when it came to the ballot, but he has made his task vastly easier by winning the admiration and stirring the pride of a great majority of the Italian people. He not only makes them vote for him but he makes them like it.

Easter — Continued!

OUR EASTER MESSAGE has been reserved until the Easter day has passed. No editorial encouragement was needed to make sure that the note of immortal hope would be sounded throughout Christendom on the day which celebrates the resurrection of Christ. The whole tempo of the Lenten season has long been set by Christian custom to lead into the triumphant paean of Easter day when the divine symphony reaches its climax. The hush of Lent was a stilling of the heart in dramatic preparation for the great Surprise. It was the universal expectation that on Easter our ministers would preach to us again on the soul's supreme hope. They do not often dwell upon it—far less often than and never so confidently as did their predecessors of earlier days. But at Easter it is inevitable and irresistible. The stage is set for it and the drama is abortive and meaningless without it.

But after Easter, what becomes of the Easter hope? Does its music recur throughout the year? Or is the "score" laid on the shelf to remain until another year brings back the special season and the celebration which time and custom have associated with it? Is Easter merely a function of the calendar? Can the Easter hope be preached and experienced on the Sunday after Easter—in the fruitful summer time—amid the sere and falling leaves of autumn—or in the chill of winter?

The answer is found in our practices. Easter is unfashionable except at Easter time. The conviction and hope which give substance and breadth to the Easter outlook lose the tang of reality when the curtain falls upon the Lenten drama. "We have been on a mountain top of vision," the preacher will say next Sunday, "now let us come down to the valley of practical living where deeds are to be done, society is to be transformed and, especially, more and bigger churches are to be built!"

The Easter motif is the note of the Eternal, and the Eternal is not popular. Time has captured our affections. We are willing to pay tribute to the Eternal once a year in deference to Christian tradition, but we reserve the whole round of the year for participation in the flux and flow of events in time, and we are annoyed if we are asked to look up and away at the Eternal. A single word, "other-worldliness," has been coined by our generation to express both its disillusionment and its scorn of the Easter outlook. Our minds must be focused on "this world." We are obsessed with the materialistic and mechanistic aspects of science. We think we have discovered in the law of physical cause and effect the final cohesive principle of the world in which we live. We think of man himself as subject to that same law of causality which for psychology has been translated into the special terms called "stimulus and response." And the very Christian tradition itself is now assailed as unrealistic because it trusts in some power which it calls love to change and redeem the world, whereas it is impossible for love to find its way into the joints of social cause and effect and so change the outcome or the direction of social process. The social struggle is a conflict of force with force, and the victory lies with that side which can bring up the heaviest battalions.

Thus the whole realm of the spiritual tends to be regarded as illusory, as an idealistic cloudland projected by our wishful imagination, hovering above the world of reality, resting softly and at crises comfortingly upon it, but not penetrating the real, not doing any "work," not causative, not creative, not even regulative. Easter is a little holiday in which multitudes who live amid the "realities" of time throughout the year pay their respects to this super-world of childhood memory or wishful imagination. They do it not altogether as one goes to see a drama knowing that it is only a drama, but with a touch of mild repentance for past neglect or a touch of timid faith that, after all, the Easter story may be true.

It is not to these spiritual dilettantes that the question of continuing the Easter spirit beyond the Easter day is now addressed. It is addressed to the church itself, to its ministers and the flock of the faithful. For the church itself is losing its sense of the Eternal. Easter for it, too, is a sort of holiday. Many modern ministers are not able to preach their Easter sermons on the immortal hope at any other time of year. Religion in our day partakes of the contemporary cultural obsession with the things of time. We are not so sure of "heaven," of a living God, of the soul's immortality, of the Eternal, as our fathers were. We have been caught in the pseudo-humanism which declares that "earth is enough." We have transferred the sense of exaltation which the Christian tradition has always derived from faith in immortality, to the attainment of a social order which we call the kingdom of God. And we hold the concept of this kingdom strictly within the finite banks of the ongoing stream of time, thinking of it as the near or far-off event toward which the whole creation moves.

It is difficult to touch on these facts of our contemporary mood without creating more misunderstanding than we are able to clear up. With the movement which undertakes to grasp "this world" in the embrace of religion and to treat this world as in its intrinsic nature the true subject of redemption, readers of these pages know full well how profoundly sympathetic we are. Nothing must be allowed to weaken the social hope that is so painfully emerging as the logical and natural fruitage of the Christian faith.

It is not in antithesis to the social gospel that we now thrust upon the church's attention the imminent danger of losing the eternal gospel. Rather is it in the interest of the social gospel. The social gospel cannot stand by itself. It requires the eternal gospel to make it a gospel at all. A bare reconstruction of the social order as a sheer event in time will not satisfy the heart of man. One profound motive of the social gospel lies in the fact that a social order more nearly approximating human justice is required as a condition of the maximum realization of man's eternal destiny. But the converse also is true: only as man works for the ideal social order with the flame of the Eternal burning in his heart can he hope to attain an order of approximate justice or find satisfaction in it once it is attained.

After all, the reason why the Easter light burns dimly in the Christian church, save only at Easter time, is that Christians themselves have lost their sense of the worth of man and of man's life. We have allowed ourselves to be browbeaten by the scientific description of man. Science takes man as a factor in a process. That is all it can say of him. It can say nothing of his values or of his value. Our education has taught us to think of man in biological and sociological terms, and these terms, in order to be legitimate scientific terms at all, have had all the values squeezed out of them. We have all come under the sway of this scientific way of thinking and have allowed it to sap our faith in the nobility and glory of man.

Not science only, but the whole movement of culture since the renaissance has been away from an otherworldly sphere to the secular order of the temporal world. Art, politics, work, education, commerce, industry, all have found their meanings, their subject matter and their standards, as well as their techniques, in the secular scene. It has been a development laden with precious freight incalculably enriching human life. Only a fanatic could wish to turn back the clock of time. But he is blind who does not see that not all of it is clear gain. Something has gone out of life which no exploration of the secular scene can hope to rediscover. It is the sense of the exalted station and character of man himself as a being whose value cannot be measured by things which lie side by side in a world of space, or by events which follow one another in a world of time. Man gives value to these; these do not give value to him. To find *his* value we must look beyond space and beyond time to the realm of the Eternal.

This is what Easter means. In their faith that Jesus Christ, though crucified and buried, lives on with God, the first Christians affirmed far more than the authenticity of his reappearances. The visions of his reappearance helped them to make their deeper affirmation, nay indeed, prompted it. But their affirmation, once expressed, stood thereafter in its own moral validity without need of further reference to the reappearances. This affirmation was what our philosophers today call a value judgment. The disciples now affirmed that he who had been their Friend and Teacher was so precious to the Eternal God that it was impossible for him to be holden of death. It was an affirmation which, conceivably, they might have made had there been no reappearances at all.

Years had to pass before the implications of this affirmation could be extended to include the eternal destiny of the disciples as well as that of their Master. But under Paul this extension was finally made. He it was who translated the friendship of the disciples with Jesus during the days of his flesh into terms of their *identification* with him in his death and his resurrection. "We believe that as we have died with Christ we shall also live with him." "He that raised up the Lord Jesus shall raise us up also with Jesus." Thus in their love of Christ, and in the love which they knew he bore them, they expanded his immortality to include their own and that of all those who came to God through him.

The significance of this pristine Christian belief in immortality is not that it was the first time immortality had been distinctly affirmed, for it was not the first time. It had been affirmed among the Greeks and the Persians; and among the Jews themselves it had been for nearly two centuries a well established though not universally accepted doctrine. But what distinguishes the new Christian conception is that it was not a mere doctrine at all. It was an experience of self-identification with the individual personality of their Master, coupled with their faith that he was so precious in God's sight that the Father would not let him perish. Sharing thus organically in the life of their risen Master, they could not doubt their own possession of eternal life through him.

Christianity was thus the first religion in history whose foundation fact was the consciousness of immortality. As Professor Baillie points out,* in other religions—Jewish, Greek, Roman—immortality was a moot question. There were Sadducees in Judaism who denied immortality. "But there was never any Sadduceeism in Christianity. In the hope of a blessed immortality Christianity was born and in that hope it continued to live."

Shall we, then, today insist upon the acceptance of this entire pattern of belief held by the early Christians? The answer cannot be made save by every man

*John Baillie: *And the Life Everlasting.* Scribners, 1934. We have no hesitancy in saying that this is the most important book on the subject of immortality which has appeared within a generation. It meets the modern temper with fine sympathy and an open mind, conceding everything that a scholar of the most liberal culture ought to concede and making no artificial claims for traditional faith. Defining eternal life in richer terms than bare continuity, Dr. Baillie offers an immortality whose substance attracts to itself both rational and empirical support which the popular concept (which Dr. Baillie insists is not the true Christian concept) cannot command.

for himself. But the deeper issue with which Easter confronts us is not a mere question of history—whether the reappearances were authentic objective experiences, nor yet of metaphysics—whether we are able to take up into a modern world-view the concepts of "heaven" and "the right hand of God," or of the Eternal as opposed to Time, or even of "immortality" itself. Upon these concepts our philosophers may be expected to give ambiguous and conflicting interpretations.

For the rank and file of us the question is not historical nor metaphysical, but ethical. The Easter event was at bottom a new ethical conviction of the worth of man—of the man Christ Jesus in the first instance, and of all those who share in the love of God through him. Man, said these first Christians, is worth so much to God that no valuation in terms of his earthly life is adequate to measure him. Other measurements and valuations must be found. These measurements they found in the existing apocalyptic concepts of Judaism with which they were familiar. They were the only concepts through which the disciples could convey and register their new conviction of man's value to God.

The Christian tradition has carried these concepts down the ages. They reflect the soul's everlasting protest against being just another *thing* in space or another *event* in time; a thing or an event doomed to perish in that experience named death. To the first Christians, as to Professor Whitehead, "the ultimate evil in the temporal world is deeper than any specific evil; it lies in the fact that the past fades, that time is a perpetual perishing." Easter is the protestation of the human soul that the loving God who brought us forth in the world of time, endowing us with powers which make us worthy of creative partnership with himself, will not cast us to the void to perish like the mere things of time which appear only to pass away.

Our thought of immortality is thus indissolubly tied in with our faith in God. If the universe is rational enough and good enough to justify and support our belief in a God who shares his creative power with man, who takes account of man as a voluntary coworker with himself in attaining creation's goal, there is implicit in this partnership the principle of love. Such a God must love such a man. And if God truly loves him and cares for him, if he is precious in God's sight, if man's presence in God's universe *makes a difference to God,* it is unthinkable that God will let him pass into the nothingness of forgotten time. The metaphysics may be difficult, but the ethical affirmation is inevitable.

Here is what might be called the minimum faith in immortality. It stops short of making any blue print of heaven. It stops short of wrestling with the metaphysic of the concept of Eternity. It leaves these exercises to those who care for them. But it declares that those who hold the faith of immortality have the right estimate of the worth of man. It is not perturbed by lack of historic proof or by philosophic insufficiency. It definitely rejects all time-valuations of man as insufficient, and looks toward the Eternal for the final word. It therefore takes its stand even with those who read the Easter story most literally, holding that man is worth infinitely more than a sheep, and it accepts these concepts of the eternal and blessed future as the only coins available in which to express its faith in human dignity, content to leave the metaphysical reality with God who will reveal it in that day when we know even as also we have been known.

Can our churches and their spiritual leaders keep alive this purifying hope in this day of absorption in the secular? Can the social gospel itself be charged with the exalted dynamic of the Eternal? Easter holds for us the answer. Let the vision and the exaltation of our Master's triumph over death carry on into the year, and all our work for human welfare in this world and our dreams and labors of a new world of social justice will be transfigured and glorified by the light of the Eternal.

Religion in the Colleges

WHAT influence on the religious life of their students is exerted by the state universities? Is college life friendly or hostile to religious faith? What is religiously helpful and what harmful in academic life? Which are more dangerous for faith, the high school or the college years? Which studies establish and which unsettle religious conviction? Is this college generation genuinely interested in religion? Is it interested in the church? What should the churches and synagogues do to serve the actual religious needs of young people?

These are questions often discussed but generally upon an insufficient basis of fact. In a recent study on state university and college campuses in the area west of the Rocky mountains, conducted by Dr. Philip A. Parsons, of the University of Oregon, and instituted by the North American board for the study of religion in higher education, an attempt is made to get firsthand information from students, faculties and religious leaders upon which intelligent answers to these and other related questions may be framed.

That this survey dealt with Catholic, Protestant and Jewish elements adds to its usefulness. So far as appears, the basic difficulties, problems and tasks are the same for each of them. The questionnaire method was employed to elicit attitudes and judgments on the part of teachers and students, whatever their religious affiliations or lack of them, and the picture of the religious life on the campuses of these state institutions that emerges must be a matter of interest and concern to all the churches. The elaborate statistics which this study tabulates cannot be reproduced here, though they should be pondered by all who have the religious life of our student population at heart. We content ourselves with reporting a few of the significant comments and criticisms passed by the director of this survey upon the wealth of material which he presents.

Reporting on the attitude of teachers to religion and its cultural values Dr. Parsons remarks that, in the institutions studied, instructors in English, literature, and languages seem to be the most sympathetic, teachers of

history ranking next in order of influence and interest. Sociologists and anthropologists appear in student returns as, in general, disturbing but helpful. Men who are fearless enough to treat the matter of religion frankly find that they are not criticized when they are sympathetic and honest, whereas students have little patience with cynicism and smartness in connection with religion or any other subject. The survey reveals, moreover, that the students are much more conservative theologically than is commonly supposed.

Replies to the questionnaire from religious workers, including student pastors, priests, rabbis or ministers, and others, indicated wide divergence in conceptions of the religious problem on the campus. They report a general feeling that faculty men are indifferent toward religion and that teachers of science, in particular, are "unaware of the need for a more careful adjustment of their subject matter to the vital convictions of students." "There is an obvious feeling on the part of many of the religious workers that they are distrusted by faculty and students. No doubt this is widely true. On the other hand, many of the religious workers are distrustful of faculty and students. A conscientious effort at mutual understanding might go far to clear this up."

The most significant feature of this report is the student survey, drawn from 7,500 questionnaires returned from the 15,000 distributed in the twelve cooperating institutions. This is worthy of close study by all having any degree of responsibility in the field of collegiate religious culture.

Students having a Protestant religious background are in a very large majority among those making returns. Ninety-one per cent of the entire 7,500 come from homes in which there is definite religious influence. As, in the geographical area covered, only 40 per cent of the adult population are reported as church members, this indicates that the same homes which are interested in religion are interested in education.

It is somewhat startling to discover that of 4,384 students checking the question regarding the effect of high school experience upon their religious beliefs, 1,733 report them to have been "strengthened," 1,290 "disturbed," 1,280 "reshaped," and 251 (five and a half per cent of the 4,384 responding) "destroyed." Biology and other physical sciences, or those who teach them, appear as very much the most disturbing factors.

It is interesting to note, so far as college students are concerned, that whatever happens to the nature of their belief the percentage of church membership holds up well during the college years. Fifty-five per cent of graduate students claim church membership as compared with 60 per cent of freshmen.

A study of the responses of the 2,789 college students who had once attended religious services but had now ceased to do so, reveals that 54 per cent stopped attendance before arriving at college. Thirty-seven per cent of the entire number stopped because their interest was not held by the activities of the churches and 33 per cent because they did not believe the things that were taught there, but, as the director remarks, since 90 per cent of all students responding retain their belief in God in some form or other, and 60 per cent of those checking the question "Do you consider yourself religious?" replied in the affirmative, it is apparent that the dropping away from church membership and attendance because of disbelief has to do with something less fundamental than belief in God and a predisposition in religious behavior. The study clearly showed, as we might have expected, a very close relationship between present membership and attendance and parental membership and weekly attendance in early youth, and supremely stresses the positive effects of early religious influences in the home.

To the question, "Did you have definite religious beliefs when you entered college or university?" 3,637 answered yes, 1,534 said no. Of the group answering affirmatively, 1,077, or 29 per cent, reported that their religious belief had been disturbed since entering college. The fact that disturbance of belief seems steadily to decline during the college years from the freshman to the graduate groups, seems to indicate that what has taken place is not the abandonment of religion or the loss of belief, so much as changes in the conceptions of religion and the students' attitudes toward familiar forms and expressions of it.

In college, as in high school, biology and other physical sciences are more influential than any others in the disturbance of religious belief, followed by philosophy, psychology, sociology, history and literature.

In view of prevalent discussion and difference of opinion as to the attitude of modern youth to the church, particular significance may be attached to responses to the question, "Do you believe participation in some organized religious activity is vital to your religious life?" Only 347 students out of 5,508 failed to check this item; 5,161 registered themselves in unmistakable terms. Only 981, or 19 per cent of those who replied, said yes; 4,180, or 81 per cent, said no. Whatever the reasons for this phenomenal return, writes Dr. Parsons, it cannot fail to give the exponents of organized religion food for serious thought.

Following up this question, the inquiry proceeded to ask, "If you do not believe participation in some organized religious activity is vital to your religious life, how should one's religious conviction show itself?" and the replies were instructive. They were: moral conduct, 2,709; good citizenship, 1,809; social service, 983; public service, 608; social reform, 246; other forms, 541. Evidently the majority, concludes the director, associate religion more closely with personal morality and individual relationships than they do with the more personal conceptions of social or public service and reform.

Light is thrown by the responses to this inquiry upon many elements of the religious life of students with which there is no space here to deal. Sufficient has been said to indicate how significant is this attempt to determine the facts and how useful its disclosures may be to all who are responsible for religious activities in our colleges and universities. As so frequently happens, this careful examination seems to have shown that what have been believed to be the typical religious problems of the campus in many cases are not the real

problems at all, while some of the vital issues are being largely overlooked. Dr. Parsons' study should lead to general overhauling of college religious work throughout the country.

The Fiction of Truth

EDITOR THE CHRISTAN CENTURY:

SIR: I wonder whether you saw the play "Nothing but the Truth" when it was produced some years ago? It was an amusing comedy that illustrated the confusion of truth with factual accuracy. We must all have suffered, at some time or other, from the overscrupulous champion of consistency who must almost knock our brains out in order to get a fly off our forehead. Is it any wonder that an apostle enjoins us to speak the truth *in love,* and that Emerson insists "we must leave a too close and lingering adherence to the actual, to facts"? The mathematical minds who cannot see how "Paradise Lost" proves anything are always with us. Their pet phrase is, "There's more truth than poetry in that." These are they, Mr. Editor, who "peep and botanize on their mother's grave," and refuse such a story as that of the prodigal son because his name is not found in the directory, nor his father's name in Bradstreet.

Is it not the very glory of truth, however, that it bursts through language and escapes? The "muthos" of Plato is just this effort of the imagination to grasp the transcendental, to have glimpses that would make us less forlorn. Better, sir, to be "a pagan suckled by a creed outworn" than a Ph.D. who is only a clod working with a spark. We owe a debt to the symbolists in both philosophy and literature for helping us to think of words as notes of music, rather than as cold storage for the reason's freezing part.

Why, sir, what would we do with politicians intent upon securing the bonus for the veterans or upon raising their own salaries unless we could maintain the fiction of a national entity called Uncle Sam? An imaginative symbol of our unity that must embrace a New England brahmin with a Southern hillbilly, and encompass a loyal Catholic together with a subscriber to the Menace, is essential for the truth that we have more in common than all our differences.

Then, with all due deference to the achievements of scientists, would it not be fair to admit that most of the concepts with which they are concerned are non-perceptual? Such fundamental ideas as empty space, points without extension, surfaces without depth are both abstractions and idealizations, and as such are surely fictions.

When, in the Republic, it is felt necessary to play Providence for the illiterate, "the royal lie," as it has been translated, is regarded as spiritually true while literally false. In our own day, we find even Bernard Shaw in his "Intelligent Woman's Guide" actually conceding that God should be represented as a person. He says children must be provided with "an artificial, provisional, and to a great extent *fictitious* conscience which tides it over its nonage until it is old enough to attach a serious meaning to the idea of God."

Time fails me, Mr. Editor, to refer to "legal fictions" by which the lawyers keep the law, but I suggest, if we can avoid the blurring of distinctions, and not call evil good, and good evil, that we talk not more about the truth of fiction, but not less about the fiction of truth, and I will remain,

Yours for fact *and* fiction,

QUINTUS QUIZ.

VERSE

Let Not the World Intrude

LET not the world intrude,
With foam and fire and cares which bind and smite,
Upon that secret well of solitude
Whence flows all peace and light.

But far within the heart
Rear a high-templed hall, a still retreat
Wherein to dwell unfollowed, and apart
From the storm-shaken street.

Let not the world intrude!
Its thunders are the thunders of the blind,
Its arrows pound against that cloistered mood
Where wisdom lies enshrined!

Reeling in steam and smoke
And clangor of the endless do-and-get,
It flings a muddied yellow web, a yoke
Of glittering bars, and sweat.

Let not the world intrude,
Lest the deep torrents of the self turn dry,
And visions close, and dusty winds denude
The splendor of the sky!

STANTON A. COBLENTZ.

Not as Beggars Only

OH not as beggars only
Appealing from the sod,
Sinful, despairing, lonely,
Seek we the Lord our God.
But in a prouder fashion
As in His image still
We meet His high compassion
And do His sovereign will.

Oh not with souls that grovel,
But in our manhood's pride
From palace or from hovel
We step with equal stride.
With courage high and tender,
And walking in His grace
In all the spirit's splendor
We'll meet Him face to face!

ANNE HIGGINSON SPICER.

Jesus or Plato?

By Virgil C. Aldrich

Characters: Two imaginary young men.

Q. I asked a friend of mine a question today, and do you know what he said?

P. Let me hear the question first.

Q. Picturing a case in which Jesus was to lecture in England at Oxford, and Plato at the same hour was to lecture in Emerson hall at Harvard, I asked him which lecture he would attend. Can you guess his reply?

P. Is he an ordinary fellow, this friend of yours?

Q. More or less.

P. Then he thought you were crazy to ask such a question and he probably told you so.

Q. A good guess. He said in effect that only a lunatic could feel any indecision in such a case. He would go to Oxford to hear Jesus.

P. Did you criticize his preference?

Q. Fortunately, I had the sense not to. But I felt something which set me to thinking. May I relieve myself by telling you of my reflections?

P. Why ask my permission now, after having used me as a means of relief for years?

Q. Well, I naturally was annoyed to be considered a lunatic by a friend who knows me pretty well, but I felt no annoyance at his choice of lectures. Would it have bothered you?

P. His smugness would have bothered me more than anything else. A man who can make his mind up as easily as that has really never made it up for himself at all. Someone decided for him, whether he knows it or not.

Q. Would you go to Oxford too?

P. That is another matter, and I don't know what to say just yet.

Q. We are not going to be able to ascertain what we morally *ought* to do in our hypothetical situation, but perhaps we can put our finger on certain factors which might help us to make an intelligent choice.

P. That's the help I stand in need of at this moment.

Q. Well, let's begin *in mediis rebus,* instead of introducing ourselves to the subject by ceremonious degrees.

P. Good.

Q. Can you imagine a harlot being moved by Plato's presence to kneel at his feet, and to bathe them in tears of confusion and repentance?

P. It's difficult to frame that picture.

Q. And to imagine her wiping his feet with her hair?

P. Still more difficult.

Q. Now is it any easier to think of Jesus' disciples sitting in rows before him, tablet and stylus in hand, interrupting him from time to time during the sermon on the mount by saying, "Would you be so good, sir, as to repeat that last point?" or, "That point is inconsistent with the one you made day before yesterday"?

P. That, to the inelastic imagination, is like being asked to conceive the inconceivable.

Q. Why, in your opinion, is it difficult to imagine these things? Why the incongruity?

P. I would rather listen to your opinion.

Q. A superficial but perhaps suggestive reply is that a sinful woman, looking into Plato's face, would notice nothing of personal, immediate concern in his contemplative gaze, hence nothing to move her to tears; whereas, with regard to the note-taking situation, Jesus simply had no "points" to make or defend in argument. To me, his having spoken with authority and not as the scribes means that the quality of his voice, not so much the points he made or what he said, sufficed to make an indelible impression on his hearers. You see, one cannot record the quality of a voice by scribbling down what it says. And those who heard Jesus could not help feeling that what he said was of less importance than getting acquainted with the speaker.

P. You mean that a scribe inclines a man to scribble when he speaks, and Jesus was not a scribe.

Q. Precisely. Scribes and scribbling go together. Hence the absence of papyrus among the followers of Jesus.

P. Isn't this being rather impolite to Plato?

Q. Do you mean that I have by implication classed him among the scribes?

P. So it would seem.

Q. Many a scroll was indeed scribbled over in Plato's academy during his lifetime, and what historical knowledge I have of him leads me to conclude that he was not preeminently one who *spoke* with authority. In this sense he is a scribe. But he did *write* with an incomparable authority. His written dialogues are a kind of mute speaking, a frozen voice which is all the more impressive for being inaudible. In this sense, he is anything but a common scribe. And now we are coming to a distinction the making of which will still more clearly show that our approval of Jesus did not at all imply disapproval of Plato. It will also give us further assistance in our choice between Oxford and Harvard.

P. By all means, then, let's make this distinction.

Q. One of Tagore's poems contains these lines: "He who can open the bud does it so simply. He gives it a glance, and the life-sap stirs through its veins." This to me is a profoundly true metaphor. But it asserts only one of two primary ways to make buds blossom. Besides glancing at them with a sympathetic, impregnating insight, there is another way.

P. What is it?

Q. I am trying to distinguish between the miracle of fruition produced in a human being by the right kind of human *presence*—or "glance"—on the one hand, and by having the attention of that human being drawn to the right kind of objects on the other hand. Notice that the latter method does not require the presence of the miracle-worker.

P. Please repeat that in other words, to give me time to digest it.

Q. Certainly. The miracle of sudden self-discovery or self-realization—the blossoming of the bud—may be worked in two ways: first, by the masterful presence of a great individual; second, by the masterful use of symbols which *point* to certain characteristics of the universe and of human nature, the contemplation of which makes a "convert" of the man previously ignorant of himself and his world. Hence conversion may occur under the influence of two different causes, and it is this distinction that I want us to keep in mind as we proceed.

P. I'm doing my best. In fact I've done so well that I can already guess which lecture we're headed for.

Q. Good, but we must not jump to any conclusions. So far our distinction has to do, on the one hand, with *points to be made* primarily by the use of words, and, on the other, with the presence of a great person. A man may be benefited by either. Now answer me this question: what is it about Jesus that makes men love him, and why do they love Plato?

P. I'm afraid I can't answer that, Q, until we first agree that men have loved Plato and Jesus *in the same sense.*

Q. Ah, you are coming to the issue I had in mind. Do you mean that the term "love" in the two phrases "love for Plato" and "love for Jesus" seems to have different meanings?

P. Exactly. There appears to be a sense in which the phrase "love for Plato" is not as appropriate as the phrase "love for Jesus."

Q. Can you define this sense?

P. Not without your assistance.

Q. May I suggest, then, that "love for Plato" is an elliptical phrase, the fully expanded meaning of which is "love for what Plato knew." "Love for Jesus" is however not elliptical, because in this case it is literally the person who is loved.

P. I see. Something in me responds favorably to that distinction.

Q. In still simpler words, what I have said is that men love Plato for what he *knew,* and Jesus for what he *was.*

P. Now I understand you. You would agree then, wouldn't you, that men love Plato only in the sense that they might treasure a perfect mirror which reflects the image of some infinitely beautiful thing, which latter is what they really love, not Plato the mirror.

Q. You have helped me give birth to my own idea. You see, Plato is precious for the *points* he made, for the goods and beauties of the universe which he truly reflected. Hence his worth is a borrowed worth—borrowed from the ultimate values he knew and pointed to in his writings. Have you heard the legend of the Brahmin youth who traveled afoot many days to sit a while at the feet of a great Indian philosopher and holy man?

P. No.

Q. Upon his arrival at the shrine, the youth, with a clear light in his eye, approached the holy one and said: "Master, I have come from afar to look into your face. I know from what I have heard that you are wise, and looking at your white hairs, I know that you are old. But though I am young, there is something in me that you yourself in your greatness elicit and which, without disrespect, looks with a clear wonderment into your eyes, recognizing nothing of value in you save the truth that is reflected in you as in a mirror. In this moment I feel we are to one another as everlasting man to everlasting man. You are not old and I am not young. We have become ageless in this intellectual meeting."

P. Did the old man take offense?

Q. According to the legend, he rose to his feet with a sudden strength, as at the sound of a cosmic bell, and besought the young man to accompany him through the sacred places of his meditations. For he who loves the truth loves the lover of truth, and there is no spitefulness between them.

P. So your argument is that most of us who love Plato value him indirectly or as a mirror, as this Indian youth valued the holy man?

Q. Yes. We treasure him more for the everlastingly important *points* he made than for his qualities as a man. This is what I am going to mean when I say that Plato's appeal is "impersonal." Am I winning your approval as I proceed?

P. I think so. But you are steering yourself into a difficulty.

Q. How?

P. When you arrive at the description of Jesus, you are going to have to say that he did *not* make "everlastingly important points," in order to distinguish him from Plato. And most people would consider that a false proposition.

Q. There you are getting ahead of me again, but in a very wholesome way, it seems. Do you believe that Jesus made everlastingly important points?

P. That's your problem.

Q. One could hardly say that he didn't.

P. Hardly.

Q. What then *is* one to say?

P. My dear fellow, let me repeat that you brought this difficulty on your own head.

Q. Well, we shall put this matter of Jesus' having made points to a test. Picture, instead of Jesus, a very mediocre Jew casually remarking to his associates from time to time, all in the day's work, that it's good to be humble, that an impure heart obscures the vision of God, that a lewd look is the precursor of a lewd deed, that a widow's offering of a mite is morally worth more than the rich man's talent, that the natural beauty of lilies is greater than ostentatious magnificence, that hypocrisy is bad, that patience and perseverance for righteousness' sake are good, that love for one another is supremely important, that a man's deeds are index of his character, and so forth. Now, if you insist, this common person would have made points, and everlastingly important ones at that, but would he have become a colossus for subsequent historians to record, generation after generation, for two thousand years?

P. I believe not.

Q. Notice also that millions of inordinately common persons make these very points from age to age, without becoming fabulously significant.

P. Yes.

Q. It is in this sense, P, that Jesus, the divine Jesus, did *not* "make points." And it is for this reason that the gospel-writers filled their testaments with records of what Jesus *did* and *was* to the sick multitudes and to his disciples. Even wherever a record is made of what he *said,* its primary effect on us is to deepen acquaintance with the man and to make us marvel at his qualities. This is what I shall mean when I say that Jesus' appeal is "personal."

P. I follow you.

Q. Now let's apply our point-making test to Plato. Picture again a mediocre person, or rather a person of no matter what qualities, secluding himself from time to time to write. Supposing such a person wrote dialogues of Platonic caliber. Would he have become immortal in the sense of unforgetable by mankind?

P. So it would seem.

Q. What is it that would have immortalized him?

P. The "points" he made.

Q. Did the points that Jesus made immortalize Jesus?

P. No. We've proved that they didn't.

Q. What did, then?

P. What he *was,* that is, his personal qualities.

Q. The goal of our investigation is now in sight, and we are moving in concert toward it. Or are you just being polite, by making the inferences you think I would like you to make?

P. Of course, what you want me to infer is obvious at each step, but I don't make the inference if it doesn't please me. So rest assured.

Q. Excellent. Can you now see the conclusion we are coming to?

P. We seem headed for Oxford.

Q. Why?

P. Because the points to be made in Plato's lecture at Harvard are the important factors, and all of them will appear in the newspapers the next day.

Q. Right. But it is impossible to get Jesus into a newspaper, isn't it?

P. Quite.

Q. And we don't care primarily for the points he is going to make. Not in the sense of considering them trivial, but in the sense of their failing to constitute what is important about Jesus.

P. Then we are to arrange trans-Atlantic passage?

Q. Yes, we are going to Oxford to see Jesus, to hear his voice, and, if we can, to touch the hem of his garment. In a word, we are going to get the quality of the man. And we shall get Plato's everlastingly important points out of the papers.

P. One thing troubles me still, Q.

Q. What is it?

P. Won't Plato's feelings be hurt, when practically the whole of the civilized part of the human race betakes itself to Oxford to hear a man who wrote nothing, and who ignored divine philosophy?

Q. Somehow I feel that he would approve the choice of the majority, since he would realize that his own strength is in the written word, not in his presence or his oration. Furthermore, if he knew Jesus, he would actually counsel mankind to leave Harvard desolate at the lecture hour. You see, to me Plato resembles that Indian sage who welcomed being forgotten as an individual in favor of universal values, the contemplation of which so enraptured him. And Jesus was a kind of incarnation of all such values, a visible portrait of them.

The Church and the Automobile

By John R. Scotford

OUR religious leaders have been a bit slow to think through the ecclesiastical implications of the universal use of motor cars. When self-propelled vehicles first appeared upon the highways the cry went up that they were taking the people away from the churches, but this initial fright subsided somewhat when it was discovered that automobiles were also effective agents for bringing people to church. The introduction of the closed car ended the ancient tradition that Protestants could not assemble to worship their God except when the weather was fair. In some localities congregations are larger when it rains than when the sun shines upon the golf course —thanks to the motor car.

Geography Does Not Count

But the automobile is doing vastly more than subtracting some people from our church services and adding others. Ultimately it will completely alter the basis and behavior of our organized religious life.

The automobile is rapidly diminishing the influence of geography upon American institutions. It is now easier to go twenty miles by auto than three by horse and buggy or one on foot. The area with which people are familiar is constantly expanding. One of the by-products of the widening circle of our daily life is the passing of many local prejudices. Neighboring communities no longer cherish grudges against one another. Even the ancient rivalries between competing towns have been softened by better acquaintance. The distinctions between country people and town folk are growing less and will tend to vanish entirely when the present generation of young people trained in consolidated schools gets into the saddle. The automobile is obliterating a multitude of barriers from American life.

The motor car has also freed both ministers and laymen from the limitations under which they for-

merly suffered. On the one hand the pastor's area of effective service has been greatly enlarged; on the other hand the range of choice of the man who might go to church has been similarly expanded. The church can touch more people, but the people can also reach more churches. No longer can the people of a particular neighborhood be expected to worship in a particular church simply because "there is nowhere else to go." A multitude of ecclesiastical monopolies have been rudely shattered. Many and various have been the results which have followed from this change.

The rise of the roadside gas station has been accompanied by the decline of the open country church. The reason is simple. Multitudes of rural congregations had little reason to offer for their existence beyond the convenience of their location for a limited number of people. When this constituency had a chance to go elsewhere it went, with the result that thousands of church buildings scattered along our highways have been abandoned. There has been some loss in local leadership and in the Sunday school opportunities available to children, but there has been a very considerable saving in religious energy and home mission funds. The greatest losers are the ministers—many of them aged—who find a constantly diminishing number of pulpits available to them.

Neighborhood Churches

The coming of the automobile has also made difficult the path of the struggling neighborhood congregation in the town and city. Why walk around the corner to worship in a ramshackle "chapel" or a "dug-out" which hopes to grow up into a church edifice, when it is possible to step into a motor car and join a sizeable congregation assembled in a building whose architecture itself is an inspiration to the spirit. The old formula of starting little churches on the edge of town and then watching them grow no longer works, for the automobile tends to ignore such ecclesiastical infants. In this day of fast driving the poorly housed congregation receives little more than a passing glance.

On the other hand, cheap and easy transportation has enabled many a congregation to stay put which would have faced the necessity of either moving or disbanding in the days of horse drawn carriages and cable cars. The automobile has been a life-saver for the downtown church. Under urban conditions it is no longer necessary for the church to follow the people as closely as was once the case, for the people can be trusted to find their way back to any organization which has succeeded in enlisting their deeper loyalties. The church can linger longer in a declining neighborhood than any other institution. City people will travel astonishing distances to retain their membership in congregations to which they feel that they really "belong."

The responsiveness of the immediate neighborhood of a church is becoming far less important than its accessibility to the established routes of travel. The "little church around the corner" has a hard time attracting new people into its congregation. A growing church needs to lift up its walls where a wayfaring man though a fool will be aware of its existence. As travel has become increasingly noiseless the main highways have grown more attractive to churches. Of course the opening of new routes frequently has a disconcerting effect; locations which were once excellent may be deserted by the passing crowd. The faster people drive the more conspicuous does a church building need to be to gain their attention. The church which is hidden from view is likely to be forgotten.

But the influence of the automobile upon the church has extended far beyond the matter of location. In a multitude of ways it is modifying the life of the institution.

Concentration of Services

One of the incidental results of the motor car is the tendency toward the concentration of services. People are willing to drive long distances to church, but they are averse to multiplying trips, and they prefer to do several things once they have arrived. The church and Sunday school services are getting closer together in several ways. In some localities the tendency is for the adults to go to Sunday school along with the children and then skip church, while not a few city congregations hold their Sunday school classes for the smaller children at the same hour as the church service. The same influences have led to the centering of midweek activities upon a single "church night," while the women's organizations usually concentrate on a single day, with a luncheon served at noon. The farther the people live from a church the more meals are they likely to eat beneath its roof. The automobile has had much to do in creating the elaborate church kitchen with its abundance of labor-saving devices.

An even more significant change brought about by the internal combustion motor lies in the basis upon which a church may recruit its constituency. Formerly this was geographical and theological; increasingly is it temperamental and social. The parish of our fathers' day had rather definite boundaries. All those who lived within a certain area whose theological views were not too strange were considered fair prospects for the churches of that area. Today our churches are composed of like-minded people drawn together by a natural congeniality from a much larger territory. Instead of ministering to a mixed group of neighbors the modern church is supported by those who feel a spiritual kinship with one another.

Medium Sized Churches

This change in American life has made it much easier for our numerous smaller sects to survive. Churches which would be utter failures if dependent for support upon the people of a particular neighborhood can still prosper by attracting adherents from all over town. The same is true of congregations using a foreign language or ministering to a particular national group. The influence of the automobile has worked toward greater variety in our religious life.

While the motor car has tended to weaken small churches and seemingly to magnify large ones it has not injured the medium sized church of vigorous life. The church of three hundred members often inspires a more steadfast loyalty than does the congregation with a thousand names on the roll. People feel a greater sense of responsibility to the smaller organization. They know that they will be missed. Because they are needed they are more faithful in attendance. Amid the shifting tides of modern life the automobile has helped the average church to hold the interest of its membership.

Less Competition and More

The increasing ease of travel has both broadened and changed the competition between churches. Two neighboring congregations are far less likely to pursue the same prospective members than in the past. The rivalries between churches on opposite corners become less intense as both realize that they must hold their own against the attractions of all the churches within a range of twenty miles. What tends to happen is that the commonplace, ordinary, colorless congregation with no definite reason for existence except geographical propinquity to a certain number of people tends to die, while the church with a distinctive flavor to its life tends to survive. The way out for the individual church is to specialize in its appeal to a particular sort of person. Whether we like it or not, the auto age is bringing an increasing number of "class" churches whose members are attracted from a considerable area on the basis of their common interests. This new basis for the gathering of churches has both its advantages and its disadvantages.

A group of people whose homes are widely scattered and who meet together only occasionally are likely to be more harmonious than a company of neighbors who gaze into one another's faces almost daily. Business animosities and clothesline gossip are less likely to intrude upon the peace of the congregation. It is much easier to maintain certain pleasing illusions concerning the character and worth of one's fellow church members if one does not see them too frequently—or too intimately. The more "selected" a congregation, the less likely is it to suffer from clashes of temperament. By both carrying off the malcontents to other places of worship and bringing together the like-minded, the automobile helps to render our churches more peaceable.

Danger in Class Churches

On the other hand, the distinctively class church is repugnant to the ideals of many Christians. We like to think of the house of God as the place where all sorts and conditions of men assemble upon a basis of substantial equality. We believe that it is well for different sorts of people to work together toward common goals, each supplementing the other. In apprehending religious truth differing points of view mutually enrich each other. A wholesome difference of opinion makes a congregation more interesting and encourages people to think. By "sorting out" men and women of varying temperaments in too exact a fashion the motor car may render a disservice to Christianity. Possibly this tendency may be somewhat counteracted by the association together of different kinds of churches in common activities either in denominational or local groups. Here, too, the automobile helps, for it has proved a great stimulus to interchurch gatherings of all sorts.

The emphasis upon variety in our church life which the automobile has brought is thoroughly wholesome. Nothing is so deadening as a standardized church. Faith should express itself in many ways, and most of them should be colorful. There are all sorts of people in this world, and it will take all sorts of churches effectively to minister to them. The more varied our congregations, the more people are they likely to attract. By multiplying the range of choice of the individual the automobile is increasing his opportunity of finding a church suited to his needs.

VERSE

After Winter

I HAVE seen the flaming hills
Grow stern and hard as granite,
Blinding snow rush up the glen,
With savage winds to fan it.

I have known the drab and chill
Of sunless Winter days,
But I have known the joys of Spring
And her capricious ways.

And I have found in early Spring
When the days seemed slow,
The pink arbutus trailing
Underneath the snow!

ALSA LANDON ROOT.

Pilgrim

I WOULD but share the hearths of humble folk
Who labor for their bread; they are my kin.
Good Life has given me a beggar's cloak
To wrap my hunger in.

I wear patched garments with a certain grace
Surpassing that of costumed gentlemen.
Garbed so, I go my way from place to place,
Nowhere a citizen;

For I have been a pilgrim from the start,
Choosing the friendly paths of earth to plod;
And I have carried heaven in my heart,
And I have walked with God.

CARL JOHN BOSTELMANN.

The Human Cost of Soviet Farming

By Wallace B. Conant

IF ONE were able to visualize the semi-arid region of our west as being populated with four or five times its present inhabitants; if in this area there were no market for farm products nearer than Chicago; if further the people of this region were mostly newly emancipated serfs, comparable with our colored population, and having emerged from slavery at about the same time; if, in addition, we were to picture the former land owners as still having the best of the lands, and themselves living in the country but a few months of each summer, we should have a rude outline of what rural Russia was up to recent years. In large areas this still remains true. With one exception: the large land owners have gone; many of their pretentious homes are no more, having been burned during the revolution, or else remodeled into dormitories of "communes."

Let us take an intensive view of a region in the Tambov province, about 350 miles southeast of Moscow. The land here is black soil, deep and fertile provided there is adequate rainfall. It is rather dry now, though generally this season of 1933 was favorable, and the crops of grain bountiful. As one walks across the country, following the wagon trails, the dust rising from one's footfalls powders one's clothing. When the wind blows, there is a veritable dust storm. Judging from the ruts which remain along the beaten track, the mud in spring must make this region almost inaccessible at times.

Southward from this region, the country is more and more arid, though rich in grain in seasons of rainfall. The Ukraine is, of course, a great grain producing region. Its product has fed Russia, after a fashion, during years past; and in seasons of abundance its surplus has gone to other countries, though often there has been need to hold a reserve here for the lean years.

The Soviets Tackle Agriculture

Northward from this region which we are studying, the land is even more fertile. It is called the "black soil" region, and here the crops are more diverse. There are many herds of cattle, and large plantings of vegetables as well as grains. The villages look more habitable. Moscow, with its large industrial population, is more accessible, and the industrial developments have been carried further than in the area southwards.

How to remold this agricultural region into a land of comfortable and secure living conditions, where famine and wolves will no longer be a menace, is the most demanding problem of the administrators of the soviet union. Socialism of the land is, of course, the knottiest problem with which the communist leaders have had to grapple. Farmers—even the most shiftless—are by nature conservative; they do not like change. But if European Russia is ever to be free from the haunting dread of famine, must there not be a change from the former rudimentary and inefficient system? The soviet leaders have tackled this problem; at least a beginning has been made. Much distress has resulted, as was inevitable.

Soviet statistics and claims assert that 85 per cent of the farms have been "collectivized." This means little, or rather it means a widely varying result in different sections. There are, as is well known, three types of collectivization. First come the enormous government plantations, like the Giant and the Camel. It seems to be acknowledged that these great mass undertakings have been disappointing in results. The mechanizing of the soil, and long-reach management, have resulted in larger outlays and smaller income than had been expected, or were claimed at first. There is a size limit under which farm operations can be conducted economically, here and elsewhere.

What Does "Collectivized" Mean?

The second type of collectivized farm is the "commune," which, as the word implies, is a community in which many people—comprising several families—live in common dormitories or clusters of tenements grouped about a common dining hall and kitchen, with barns, shops, a picture hall, schoolhouse, kindergarten, and other buildings for joint use. This group is located in the heart of a large acreage which is tilled as a unit, under a single management, chosen and controlled by the group. Usually, whatever of surplus accrues is reinvested in the undertaking, the workers getting only such cash dividends as are necessary to enable them to buy whatever they may lack which the land cannot supply. Often, the commune includes some industry—a brick kiln, cannery, sawmill or other woodworking plant, or so on. Some are simple organisms, some more complex. But the object is one—to provide increasingly comfortable living for the group, and what is more—as expressed to the writer by more than one member—security of living, a state of affairs which the commune members are sure is not obtainable for many in any other country.

The third type of collective undertaking is the *artel,* or cooperative. Under this, a group of neighboring farmers pool their land and work animals, and themselves work the crops jointly, on a basis of rewards of about ¾ a unit for youthful workers and women, one unit for able bodied men, and 1½ units for mechanics and especially skilled workers, these "units" being the rewards of each, based on hours worked. The cooperative plan keeps the individual dwellings, and so has thus far resulted in little increase in comforts so far as housing is concerned, at least in the region visited. As to foods, the cooperatives have larger facilities for storing grain and other foodstuffs, and there is an attempt to grow more vegetables and fruits.

It is claimed that much larger crops have resulted, due to better methods of farming, and the use of wider areas for plantings—smoothing up the dead furrows

and the brush-grown margins that spoiled so much land in past methods of "strip farming," when fields of individual farmers were long narrow strips.

Where Have the Soviets Gone Wrong?

Granted an overpopulated region, with low living standards and poor housing, what methods can be employed to raise living conditions and make for security of food supply? Critics of the soviet policy of collectivization, and the extirpation of the "kulak" or better off farmer, should suggest a substitute method that would prove more effective as well as gentler. It is obvious that in order to raise living standards there must be differentiation of activities; in other words, a population which has depended on a few bushels of grain per family as the result of cultivating by hand methods its 12 acres of prairie land (this is the average in much of the grain region) must diversify its crops, and also its facilities for exchange of energies.

The usual solution suggested by critics of the soviet policy is to favor the growth of village centers and trading towns with a larger variety of industries. Factory industries furnish work and cash for a larger number of people, during a greater part of the year, than is provided in mere farming. In our own south, for instance, the great desire of every country village board of trade has been to "have a payroll"—to secure the location of some factory that would employ many workers, from whose income local stores, picture houses, hotels, and all the rest of the varied employments and businesses, would feel a rejuvenating effect. In Russia, this solution is largely precluded under the present system of central control and distribution. Nationally socialized industry and business do not call for an elaboration on a large scale of the local "home market." The result may be seen in the dreary appearance of Russian towns, since they can get along without a large number of shops and stores, with their usually attractive windows and displays of a variety of goods.

Collectivization, while resulting in larger crops and more secure food supply, makes a section of the farm population unnecessary—the more machinery, the less men and women needed on the soil. Here is an ingrowing problem that partially offsets the gains of cooperative or unified production. In fact, the resulting problem is twofold—not only does this change make necessary less laborers; it serves to raise the rate of increase in the population, heretofore checked by famine or food shortage. The surplus—some of it—can be reabsorbed in factory labor, if such is provided, but there is a limit to this.

Surplus Farm Population

A soviet statement announces that already the first five year plan has resulted in transforming the U.S.S.R. from an agricultural into a predominantly industrial country. "In 1913, the entire industry and construction work of the country represented 36.6 per cent of the national income of Russia. In 1932, the share of these sectors had increased to 52 per cent." It goes on to assert that at the beginning of the plan there was in the villages a surplus population of about 8,000,000 people, and that during the plan 17,000,000, including the increase of population, were assimilated into industry. Looking forward, it is held that the introduction of a multitude of harvesting and threshing machines and tractors will diminish the need of agricultural workers by another two million. The application of these laborers to factory industry, when they have reached a point where they can operate the machines to advantage and have proper direction in the more technical processes, means a shakeup in the world economic adjustment, far reaching in both financial and sociological consequences.

Meanwhile, the land industrialized can no doubt support a much greater population than a land of individualists, if farming and factory activities are kept in proper coordination. This summer one noted herds of people, laden with their household goods, roaming from place to place, on steamers and on trains, led by rumors of better conditions than where they had been living. Passing through one large town late at night, we saw people to a number that we estimated at five hundred, pouring from the station and clambering aboard a train bound southwards, fighting for places aboard, and some being left behind. Evidently there is as yet no sufficient coordination of labor activities to provide for the proper assignment of population to jobs. This is, however, the objective of the soviet plan, for farm and industry. Meanwhile, the individual has either to drift, or if favored by chance, to be assigned a place in the economic scheme. That suffering results goes without saying, but as in many another department of life in the U.S.S.R., there are hopes for the future.

What Happened to the Kulak

This may not be a more comfortable situation temporarily than the old condition of being chained to the soil, or to the machine, but it offers more prospective gain for the greater part of the people.

This brings me to a consideration of the place held by the kulak in the unfinished socializing of the farming regions. Why was he ousted from his former place of advantage? It is natural for us to feel that men of this type, who represented more intelligence and ambition than their fellows, should be treated as an asset in any community—in fact, its "backbone." It is so in our capitalistic countries, though here in America the individualist has much less influence than in former years, when the country merchant was often the leader of the village, the bulwark of the churches, a member of the state legislature and selectman of the town, and often carried over from seasons of poor crops to those of good crops the penurious farmers and laborers of the community. This function, now so largely absent in the reign of the chain store, is not sufficiently appreciated.

During our stay in the agricultural region of Russia last summer, our party devoted several days to driving about the country, over an area from fifty to sixty miles in diameter, and during this time we diligently sought to find a kulak, but were unsuccessful. We were shown vacant spots where kulaks' houses had once stood, and several mills, now vacant and falling into ruin. In one village, the home of the former mill owner is now a

schoolhouse; in another, a community center. Several kulaks' houses had been moved away, others torn down. Most of these better class homes were of four or even five rooms—judging from samples remaining—and they usually had some attempt at adornment not found in the log cabin huts of the peasants. A favorite embellishment was brightly painted window casing—red, yellow, green. Some of the houses had iron balustrades, and wooden filigree over the porch. Where there had been windows full of flowers, in tin cans, now the house front of those remaining carry streamers bearing in red letters, or white letters on red cloth, some stirring inducement to socialized activity, or heated denunciation of the enemies of the socialized order.

The Kremlin is Responsible

It is easy to assign envy as the explanation of the kulak's being driven from his cherished possessions, as so many thousands have been treated. This is not an adequate, or correct, explanation. If the fate of the kulak had been received at the hands of his lowly neighbors, envy might have been its cause. But since his fate has been decreed from Moscow, from an authority detached from contact with the kulak himself, a larger motive must be found. The responsibility for lifting the condition of both country and city dweller rests heavily on the shoulders of men in the Kremlin. They are on their guard against any undue strain which might lead to revolt. During the earlier part of last year, the choice lay between near-starvation for the peasant or food shortage in the city. It is evident the ruling power chose the former alternative as being less fraught with menace to the stability of the existing order. Just how many were sacrificed, to make the city worker's lot not too unendurable, can scarcely be determined, but we may be sure the tension was great. Happily this is now eased. The present problem of the governing element is to provide against future dearth. And as one step toward this end—to eliminate from the situation one who might compete with the government for labor and profits and thus upset its plans—the kulak has been "liquidated."

One instance—typical of many, no doubt—came to our notice. This was of a small mill owner who a few years ago operated a sunflower oil factory, and also tilled about 100 acres of land. He employed six men in his little industry, and these worked only during the short season—perhaps three months. The wages were only about $50 in gold, for the season, but food and lodging were provided. Our informant conceded that this wage was as great as any employer was paying for equal services, and more than the men could have gained by tilling land on their own account. But this was not the point of objection in the mind of the communist member of the commune. The miller was an exploiter of labor, and hence anti-social.

Personal Suffering Involved

It chanced that our inquiry led us to gain a close insight into the unhappy fate of one family who were victims of the social overturn. One evening we stopped at the headquarters of the district soviet. A meeting was about to convene. From the chairman, we learned that the janitor had spoken in his hearing of the family of a kulak, who lived in a nearby village. Guided by a villager, we drove in the farm truck which was our usual conveyance, and after considerable search found the hut in which an aged woman and a younger woman, her daughter-in-law, lived, through the kindness of its regular tenant, who was away in another part of the country. Through our interpreter—who, indeed, seemed not too keenly interested—we interviewed the women, and learned from the elder the sad story of the family, while the younger and comely woman stood barefooted in the doorway, trembling in evident fear at the prospect of further harm from a hostile government, for she thought us at first to be officials.

It seems that this family were dispossessed of their property, and as a result the husband had died. The soviets took everything, the elder woman told us with a bitterness that she did not try to conceal from the group of neighbors who had gathered about out of curiosity. It was evident that fate had dealt so hardly with her that she feared nothing more in this world. The lands and mill had been confiscated, and the home seized and turned over to the local soviet for its headquarters. Even the household furniture had been taken away. The widow said that she had never looked at her old home, which we had noted at the corner of the main highway, hardly a hundred yards away. The son—husband of the younger woman—was at the time in the employ of a nearby commune—an example of the overturn in fortune that has come to many in this land of turmoil.

Our interview in the gathering dusk was an experience to be long remembered. We left these wretched women, who had known happy and comfortable conditions, standing in the doorway of the hut which was their abode through the kindness of a man who before they would hardly have regarded as a social equal. As we turned away, the thought came: "Woe unto the world, because of offenses; but it must needs be that offenses come."

Desert Wanderings

YES, we have lost the way. No guiding star
Illumes the crooked path that winds afar—
But to what end? To some grim wilderness
Or desert waste which savage beasts possess,
Some stormy height, some dread, engulfing sea?
This path is ours to follow, wearily!
But is there no sure road that leads through day?
Is there for us no Guide who knows the way,
A Friend whom we can trust? Still must we grope—
How blindly!—through the waste, and without hope?
In ancient times there walked two lonely men—
Like unto us—Emmaus-ward—and then
Beside them, sudden, walked a Comrade strong.
Is there no Guide for us? O Lord, how long!

THOMAS CURTIS CLARK.

APRIL SURVEY OF BOOKS

Back to Theism

GOD AND THE ASTRONOMERS. *By William Ralph Inge. Longmans, Green & Company, $4.00.*

IF, as Dean Inge admits, he dealt somewhat freely with the conditions of the trust deed of the Warburton lectures (limited to "Old Testament prophecy and the errors of the church of Rome"), he is almost as generous in interpreting the title which he himself gives to his lectures and the resulting book. There is more philosophy than astronomy in it.

His point of departure, to be sure, is the conclusion of modern astronomers that the universe is "running down" like a clock by the transformation of energy and the degradation of matter into lower forms and that it is doomed to ultimate extinction and annihilation. His central thesis is that this principle of entropy, the irreversible second law of thermodynamics, "seems to drive us back to the traditional Christian belief in an external Creator, who made a world which had a beginning in time and will have an end in time"—an end which the Creator will not share. If God were dependent upon his cosmos—no more necessary to it than it is to him, as many modern philosophers have been fond of saying—then God himself would be under sentence of death, merely enjoying a stay of execution while matter is sinking to lower forms and shrinking toward ultimate nothingness. Such a view implies a pessimism compared with which Spengler's "Untergang" is a bright hope. But Christian philosophy is not appalled by the prospective end of the cosmos. It never expected anything else and it postulates an eternal and changeless background which is untouched by whatever fate may be in store for the visible universe.

Nineteenth century optimism, which had its scientific and philosophical basis in the evolutionary gospel of endless progress to higher levels, gave countenance to a mechanical explanation of the universe, including man. One could not but think well of matter if it had in it the promise and potency of an unending series of improvements upon everything that now is. But when the astronomers and physicists, superseding the biologists as scientific path-breakers and turning attention to larger and smaller things than were previously known, discovered from the study of galaxies and electrons that the fundamental movement was in the other direction, that self-sufficient naturalistic optimism collapsed. Whether or not the contemplation of a dying universe is so intolerable that one must posit a God apart from it to escape the sheer horror of utter annihilation, will depend largely upon one's temperament and imagination. After all, even at the most unfavorable calculation the end is several hundred million years distant, and one might conceivably refuse to be appalled by the prospect of a tragedy so remote. But as a strictly intellectual problem, how is one going to account, on a perfectly naturalistic basis, for the original high level from which matter started on its downward course if matter itself is capable only of degradation? If the clock knows only how to run down, how did it get wound up in the first place?

Thus, argues Dean Inge, theism again comes into its own through the establishment of a downward curve as representing the normal direction in which matter and energy tend to travel. This constitutes a fatal obstacle to the mechanistic explanation of nature. It should be remarked, however, that the law of entropy is not so universally accepted by mathematical astronomers as Dean Inge seems to assume—even though Jean asserts it and Eddington declares that it is the surest truth of science.

Working out from this center, Dean Inge constructs a general "defense of the central tradition of Christian philosophy," especially in the light of Platonism and more particularly of the neo-Platonism of Plotinus of which he is so thoroughly the master. With a wealth of varied erudition and critical insight, he ranges the field of history and philosophy from the Greeks to our contemporaries, discussing such topics as "the problem of time," "God in history," "the world of values," "God and the world," and "the eternal world." Strict theism has had recently no more valiant and learned defender.

W. E. GARRISON.

Dr. Fosdick Preaches

THE HOPE OF THE WORLD. *By Harry Emerson Fosdick. Harper & Brothers, $1.50.*

FOR LONG years to come, two kinds of readers will turn expectantly to this first volume of Dr. Fosdick's actual sermons as preached in the Riverside church—and neither group will be disappointed. Ministers who themselves have to preach every Sunday, in a time when preaching like everything else is changing fast and far, will study in detail these twenty-five sermons by the greatest living master of their craft, to see just how he does it. Such a study is richly rewarding. Since Dr. Fosdick's trenchant article in Harper's some years ago on "What is the Matter with Preaching?" many of his fellow-ministers had supposed that he no longer took a text for his sermons, but rather a contemporary problem or a human situation. They will be interested to find that almost every sermon in this volume has a biblical text that is repeatedly used to summarize or dramatize its main point; but in only one sermon is this text given out at the beginning. Usually it turns up with delightful and effective unexpectedness somewhere further on, to illuminate the treatment of some very contemporary problem which is sharply focused in the title. The skill with which ancient texts and modern situations are interrelated is one of the many aspects of Dr. Fosdick's homiletic genius which this book illustrates as does no other of his published works.

Another such aspect is his use of illustrations. Here also he carries forward the great American pulpit tradition of Beecher and Brooks. His well-stocked quiver, especially rich in biographical incident and literary quotation, will supply many a brother minister with homiletic arrows too penetrating to lose their point when picked up with acknowledgment and used again and again. But quite as effective, because shorter and more picturesque, are the illustrations that flash from his own insight and imagination. The social gospel and personal religion are, he says, like the two ends of the Hudson terminal: if you start in at either end and keep going, you will come out at the other. Our modern industrialized society is "a good deal like the subway—it throws men together in physical proximity without uniting them in spiritual sympathy." Sometimes a whole sermon is condensed into an epigrammatic sentence. "You never can cleanse the water of a well by painting the pump." "Calvary is only six miles from Bethlehem."

But any great master, whether of art or of preaching, must possess much more than a skilful technique. His technical skill must be at the service of his vision and his conviction. In these sermons, Dr. Fosdick has launched out from the coastwise theological and ecclesiastical controversies of his earlier and more embattled ministry, into the deeps of the moral and spiritual experience of our storm-tossed generation, where move the great tides that give lift and power to his maturer preaching.

A combination of timeliness and timelessness is specially evident in some of the sermons in this volume that stand out in memory long after they are read: "Christianity at Home in Chaos," "Keeping One's Footing in a Slippery Time," "Six Ways to Tell Right from Wrong," (which some of us would vote the best sermon in the book), "Religious Faith: Privilege or Problem?," "Beautiful Ideals and Brutal Facts."

So these sermons, classics as they are for study by other preachers, will be of even greater value to the second group who will turn to them—the religiously minded laymen and lay women of our confused generation. One suspects also that the historian of the future will turn to volumes like this, even more than to our abundant essays in transitional theology, to see what Christianity is in process of becoming in the modern world. No one preacher can ever provide an adequate answer to that question—still less any one volume of his sermons. But these sermons will be a substantial contribution toward that answer. Their deep concern with all that concerns modern man in the whole range of his human experience, their constant relation to the tensions and inadequacies of his inner life, and likewise to the mounting flood of his social problems, their authentic utterance of the spirit that giveth life, rather than of the letter that divideth and sometimes killeth—these qualities distinguish them as landmarks on the religious landscape of our time. And if sometimes—as in the sermon on applied Christianity and the concluding Easter sermon—the positive formulations of both the Christian faith and the Christian program seem somewhat vague and general, as they doubtless will to many, that is because those for whom Dr. Fosdick speaks are surer of the direction in which they must seek God and his kingdom among men, than of what they will find at the end of the road—or when God meets them on the way.

CHARLES W. GILKEY.

Black and Not Bitter

ALONG THIS WAY. *By James Weldon Johnson. The Viking Press, $3.50.*

THIS four-hundred-page autobiography has for its subject an interesting man; it tells a story of unusual personal achievement; it is written with grace, simplicity, humility, sincerity and exquisite good taste. But its chief significance derives from the fact that the author is an American Negro. This fact gives to "Along This Way" something of an epic character. James Weldon Johnson is not merely an individual, but a member of the black race. The movement of his life is necessarily always against the background of a throbbing race question. His life experiences involve unavoidably the struggle of a submerged race for freedom, opportunity, recognition, self-realization, self-respect; and his personal achievements represent one not inglorious triumph of that struggling race. It is for this reason that the book deserves and demands attention. It is one in which every black American citizen can take justifiable pride, and it is one which no honest white man can read without something important happening to him.

Not that Mr. Johnson is a man obsessed with the race problem; not that his book represents in any direct sense of the word a hammering away at this vexing topic. It tells us, directly and humanly, the events of the writer's life; about his family; his early home life and childhood in Jacksonville, Florida; his school days; his years of principalship at the Stanton school; about his literary efforts and his startling success in New York as a writer, in collaboration with his musician-brother, of popular songs; about his experiences as a United States consul in Venezuela and Nicaraugua; his fourteen years of work with the National Association for the Advancement of Colored People; his trips to Europe and Japan; his final arrival at a post at Fisk university as a guide and mentor to students with literary ambitions and talents. "Along This Way" is everything that one expects an autobiography to be. But when a man is "Jim Crowed" on every hand; when he is inferior in the eyes of the law, in opportunities and in all the awards that the public decencies may assure to the individual; when he is eternally confronted with insecurity and danger; when he is ever forced to make obvious and subtle adjustments to innumerable bans and taboos; when he is always under a cloud of special scorn, special tolerance or special condescension; when he is never accepted on the basis of his individual merits, because he happens to belong to a certain race—why then the man's life has a predominantly sociological aspect, from both the inside and the outside.

And the wonder of it all is that Johnson has come through without having his soul broken by despair or embittered by hate. Here is true nobility of character! Here is elemental life-stuff unpretentiously revealed; here are the problems, aspirations and passions of a race struggling in the person of a man against artificial handicaps, against bigotry, injustice, misunderstanding and colossal inhumanity.

HUGH STEVENSON TIGNER.

A German-Jewish Family

THE OPPERMANNS. *By Lion Feuchtwanger. The Viking Press, $2.50.*

AS AN INDICTMENT of Hitlerism, a swift-moving, straightforward novel like this is worth dozens of orations, mass meetings, tracts and editorials. Appallingly well-documented, it is an emotional appraisal of the work of "the Leader" whose name appears only once, in an author's note at the beginning. Explaining that he chose the name Oppermann because it sounds German as well as Jewish, Feuchtwanger adds: "A parallel instance occurs in the name Hitler, which is borne by a Jewish family in Moravia as well as by the chancellor of the reich."

The Oppermann family of Berlin are the solid and respectable owners of a prosperous chain of cheap furniture stores. Martin, active manager of the firm, has a Christian wife and a son, Berthold, who is the pride of the family. Gustav, the senior partner, has remained a dilettante bachelor, dabbling in writing and enjoying his clubs, his fine brandies, his mistresses and his house in the pines in the suburb of Grünewald. Edgar is a famous surgeon whose daughter Ruth is a Zionist; a delicate throat operation bears his name. Klara is the wife of Jaques Lavendel, a hard-headed eastern European Jew who has become an American citizen. With the rise of the nazis the *diaspora* of the Oppermanns is swift and complete. Given a chance to salvage their firm by changing its name and merging with a strictly "Aryan" one, they vacillate until Martin is forced to humiliate himself before a nazi furniture maker who has been awaiting just such an opportunity. The surgeon Edgar shrugs at the evil lies in the nazi press about his operations; he keeps at his job until he is bundled out of his hospital on the day of the anti-Jewish boycott. The schoolboy Berthold, by an unpremeditated blunder in the classroom, seems to asperse the fame of a barbarian German warrior, Arminius, and to insult his nazi teacher. He is called upon to apologize. But the talented, taut and sensitive Berthold who, half German and half Jew, feels the new conflict more sharply than the rest of his family, settles matters by committing suicide. Gustav foolishly joins with some liberal writers in signing an anti-nazi manifesto. Warned in time, he slips out of Germany just before the "mercenaries" (Feuchtwanger's word) raid his house. Later, through some obscure sense of obligation, he returns to work in a counter-movement. Traveling under a false pass-

port, he is caught and thrown into a concentration camp. He soon notices one inmate, a human wreck who instinctively throws a hand in front of his face and cries "Yes, sir" when he is spoken to. Soon it is Gustav, once the contented sybarite and amateur biographer of Lessing, who does that. Released at last through the influence of Lavendel—the only member of the tribe to escape persecution—he is taken to France to die. In the end Martin, who has been beaten in a nazi barracks, is about to start afresh in England. Edgar, as world-famous as Einstein, is sure of a place wherever he goes. Ruth has sailed for Tel Aviv.

Against a sketchy background of cruelty, stupidity and hate, "The Oppermanns" limns in full color only one Jewish family, but it has a rueful word for all the liberals, socialists, communists and republicans who were crushed down. The Oppermanns, in the beginning, amused themselves by reading aloud specimens of the Leader's barbarous social notions, couched in shockingly bad German, in his book "My Battle." Up to the very moment of the election which brought the nazis into power, most of them refused to believe his movement would amount to anything. Much later, a lawyer told Gustav in words which might have been Feuchtwanger's: "They have gambled on the stupidity of the masses with alarming accuracy. The Leader himself frankly stated that such gambles were the fundamental principle of his political actions: why shouldn't they continue along those lines? . . . They don't bother about unnecessary niceties. They are gigantic, shockingly coarsened, provincial Machiavellis. . . . The fact is, the others inevitably persist in believing that no one could be taken in by such crudeness. And then, equally inevitably, everyone is taken in."

C. J. Balliett, Jr.

Wanted:—A Dictator

The Hour of Decision. *By Oswald Spengler. Translated from the German by Charles Francis Atkinson. Alfred A. Knopf, $2.50.*

AT THE GREAT anti-Hitler meeting held recently in Madison Square Garden, an eminent physician declared that in order to understand Hitler one must enter into the domain of psycho-pathology. After a careful reading of this book one is inclined to say the same thing concerning Oswald Spengler. His latest book is widely read in Germany and, carrying the famous name of Spengler, is destined to make the nazis all the more delirious in their support of their great Führer.

Spengler is undoubtedly still a very competent historian and a great forecaster of historical trends; but as a philosopher of human relations, airing his views on the efficacy of military conflict, he reveals himself as a pseudo-Nietzschian, a non-moral moralist, a prophet of the worst features of Hitlerism, and a writer with neither imagination nor charm. He condemns ideals of brotherhood, justice and peace as impossible frothings of impractical people who do not know what life is all about. Socialism and bolshevism are condemned as the logical products of Jacobinism and individualism. The individual counts for nothing; he must play his part unhonored and unsung, and live or die at the bidding of whoever happens to be his logical superior and rightful dictator.

Lest this appraisal of the book be considered too harsh, a few quotations are in order. Apropos of Germany's place in the sun, the author speaks as follows: "We need educating up to the Prussian standard, which manifested itself in 1870 and 1914 and still sleeps in the depths of our soul as a permanent potentiality" (p. xiii). "The forces which will sway the future are no other than those of the past. These forces are: the will of the strong, healthy instincts, race, the will to possession and power" (p. 11). "Human history is war history" (p. 11). "If few can stand a long war without deterioration of soul, none can stand a long peace" (p. 17). "There is no getting away from it: conflict is the original fact of life, is life itself" (p. 22).

It is through conflict, then, that governments will emerge, powerful dictatorships, with a definite knowledge of where they are going and a will to carry through their purposes. Eventually these will in turn be at each other's throats for supreme power and influence in the world. In the author's words, "in this age of transition, of formlessness 'between the ages,' which is probably still far short of the summit of confusion and passing forms, new tendencies pointing toward the distant future are faintly outlining themselves. The powers which are destined to wage the *final* war for supremacy on this planet are beginning to shape themselves into form and position; only one can give the Imperium mundi its name," and needless to say, the author covets for Germany this great and consummate achievement.

The racial problem presents similar characteristics, for "society rests upon the inequality of men." Again: "It is high time that the 'white' world, and Germany in the first place, consider these facts. For behind the world wars and the still unfinished proletarian world-revolution there looms the greatest of all dangers, the colored menace, and it will require every bit of 'race' that is still available among white nations to deal with it." In summoning the resources of German womanhood he makes this inspiring comment: "A woman of race does not desire to be a 'companion' or a 'lover,' but a *mother;* and not the mother of one child, to serve as a toy and distraction, but of many." And thus it is that the battle for the possession of the planet has begun. The pacifism of the century of liberalism is a scourge, and must be overcome if "we are to go on living." "Is this outcry against war," he asks, "an intellectual gesture or a serious abdication from history at the cost of dignity, honor, *liberty?* Yet life is war. Can we dismiss its meaning, yet retain it?"

These passages, a fair sample of the general tone of the book, utter a prediction of impending conflict, doom and ruthless dictatorship. In this sense they may contain more truth than we are willing to admit. But when the author falls down and worships that which he predicts, he makes himself a dangerous and repulsive character, reflecting in his mind and emotions the madness that now reigns in his own country. It must be conceded that conflict is a basic law of life, but Spengler's statement of it falls under its own weight, for where will the finally victorious power find a worthy foe with which to engage in a life and death struggle? Where, that is, unless conflict can find expression in the realm of the intellect and of the emotions, in culture and in peaceful arts, as well as in the realm of mutual extermination? A neighbor of Spengler's, and a resident of another country where a dictator holds sway, Prof. Benedetto Croce, has often made this point; but Spengler misses it completely. The result of this astonishing oversight is a book which, as a reflection of the contemporary German mind, is a masterpiece; but as a contribution to history and philosophy it is poor reading and of only passing interest.

Edwin T. Buehrer.

The Mind and Life of Israel

Old Testament Life and Literature. *By I. G. Matthews. New revised edition. The Macmillan Company, $1.75.*

TO the historical and literary background presented in the original edition of this valuable text for Old Testament study, the author has added, in this revision, many items of archeological interest, thus turning attention to what has be-

come the most significant field of biblical investigation. Very properly the reader is introduced to the ancient nations that peopled the stage upon which the Hebrew drama was to unfold. Then the geography of Palestine is briefly sketched, followed by a helpful discussion of ancient literary methods that should exorcise the demon of gross literalism at the outset. The inclusion of the documentary theory of the Pentateuch at this point might be questioned, as its discussion necessarily involves data quite out of reach of some beginners.

Chapters IV to XX trace the historical development of Israel's life and literature, the table of contents supplying an outline that is clear and well condensed. The historical periods stand out, and some may wish for the student's sake that the great prophetic names had been made more prominent rather than focusing on kingly reigns. One gets a sense of chronology rather than the impact of personalities. However, in the body of the text this is remedied by able discussions of the prophets and their work. The addenda, of which probably chapter XXI on "The Canon" should have been a part, are illuminating and up to date, giving the reader some of the most significant results of recent archeological work. The criticism of Garstang's dates for the conquest is suggestive. The identification of Abraham's home with the Haran region is, in the opinion of the reviewer, the most tenable theory at present. These notes are ably supplemented by such items in the body of the text as the analysis of the Darius situation in relation to the work of Haggai and Zachariah, and the significance of the Yahu temple and Jewish colonies in Egypt.

There is a splendid chronological chart that will enable the reader to orient the complex features of Old Testament history and development. The bibliography is well chosen, though brief, and some might wish that the name of Rogers had been added in the Ancient History section, Oesterley and Robinson in the Israelite History section, and Abingdon in the list of commentaries. The maps and charts are excellent. The publisher's plan evidently did not include illustrations. This manual is scholarly, clear and very acceptable to student and teacher alike. It should open a new world to many, and should enable a considerable number of the faithful to catch up on their biblical knowledge.

CARL SUMNER KNOPF.

Jewish Apocalypticism

II ESDRAS (THE EZRA APOCALYPSE). *Edited by W. O. E. Oesterley. E. P. Dutton & Company, $4.50.*

ALTHOUGH little is known of the historical Ezra, and serious doubts have been cast upon the historicity of the accounts given by the Chronicler (who is even thought by many to have been the writer of the book of Ezra as we have it in the Old Testament), yet a large body of literature grew up around the name, and in the apocryphal and apocalyptic writings there are at least five works which are related by tradition to this half-mythical figure. These are as follows: I Esdras; the canonical books of Ezra and Nehemiah; II Esdras, chapters 1 and 2 of the present work, whose date is about 150 A.D.; III Esdras, which is I Esdras in the Apocrypha; IV Esdras, chapters 3-14 of the present work, of which 3-10 probably date from about 90 A.D., 11, 12 from the period 80-96 A.D., 13 from about 67 A.D., and 14 from about 120 A.D. It is evident therefore that the material came from several sources and a variety of periods.

It deals in the apocalyptic manner with the fortunes of the Jewish people. A series of visions witnessed by the seer receive interpretation by the archangel Uriel. These deal extensively with such doctrinal problems as the fall, sin, grace and free will; but particularly with eschatology. They form an interesting background for the New Testament teachings, which can hardly be given their proper perspective without reference to the current Jewish ideas. The eagle vision deals with the relation of the holy people to the Roman empire, which in the author's time had taken the place of the fourth kingdom in the Daniel visions. The vision of the Man from the Sea discusses the ten tribes, still conceived as remaining in the east, and is impregnated with Babylonian mythology. The final section deals with the legend of Ezra's miraculous reproduction of the lost books of the scripture, and is manifestly intended to claim inspiration for the apocalyptic books as worthy of a place with the canonical works.

This is one of the volumes in the series of Westminster Commentaries, a valuable list of handbooks on the books of the Bible. The series falls conveniently between the elaborate and exhaustive volumes of the International Critical Commentaries and the brief and popular works like the Cambridge Bible. The present work is the first of this series to deal with one of the apocryphal and apocalyptic writings, and is particularly valuable for that reason. Commentaries on Daniel and Revelation are promised later, but, as the editors of the series say, the Ezra apocalypse, though later than Daniel and probably a very little later than Revelation, appears more appropriately as the first of the three, "for it is in some respects a more characteristic representative of the apocalyptic literature than either of the other two."

H. L. WILLETT.

A Social Reproach

THE JAILS OF VIRGINIA. *By Frank W. Hoffer, Delbert M. Mann, and Floyd N. House. D. Appleton-Century Company, $5.00.*

"THE jail is a poor man's institution" conclude the authors, and it begins to appear why we have over 3,000 jails in the United States, and why we pay so little heed when patriarchal reformers such as the late Hastings H. Hart repeatedly remind us that "the jail is the most important penal institution in the land." Every citizen may well find a challenge to direct personal action in his local community through reading this study of Virginia jails and their inmates, conducted by the University of Virginia Institute for research in the social sciences.

Students of penology will undoubtedly accept Part I of this volume as their standard treatise on jail conditions, replacing Fishman's muckraking "Crucibles of Crime" and old John Howard's thumbworn indictments. This exhaustive analysis of the 112 jails in Virginia, eleven of them over a century old, is packed with a dispassionate array of homely details, such as the fact that 70 per cent of the jails serve their meals on tin plates in the cells. More disturbing is the evidence that, while men and women are never locked in the same cells and Negroes and whites only rarely, 29 jails do not adequately segregate even the women, and, in spite of a law requiring it, 59 per cent of the jails make no attempt to segregate the children, of whom there were 2,770 during the year. It is astounding to learn that almost no jail attempts to segregate those awaiting trial, legally presumed innocent. It would seem as though the authors were scrupulously cautious when they conclude that "jails are probably to some extent schools of crime."

Part II is a new departure in criminological research. From a statistical analysis of the more than 45,000 inmates present during the year 1929-30—an impossible study in many states—the authors draw many significant conclusions. With the aid of two maps and scores of tables they demonstrate that the urban areas have a much higher rate of commitment than the counties, that there is a similar high ratio along the principal railroad and highway routes, that over half the cases involved violation

of liquor regulations, that interesting social and economic factors helped to account for the disproportionate number of Negroes. Their finding that fully 50 per cent of the inmates were detention cases, held only until their trials or until their fines were paid or worked off, reveals the general attitude that jails are houses of punishment in its true light as a capricious perversion of function. It is certainly no support for our stubborn notions of local self-government that the authors should be forced to conclude: "The substantial advances made in recent years by psychologists, psychiatrists and sociologists in the understanding of human behavior have left jail policies largely untouched."

BLAKE MCKELVEY.

In Praise of Discipline

VITAL CONTROL. *By Lynn Harold Hough. Forest Essays. First Series. The Abingdon Press, $2.00.*

THIS IS a book in praise of the "permanent standards," "stable principles," and "structural disciplines" of classic humanism as opposed to the "expansive and undisciplined emotions" of modern romanticism. The villain of the piece is Jean Jacques Rousseau and the hero is Irving Babbitt. Or, to use a more inclusive nomenclature, the villains are all those writers from Rousseau through Emerson and Wordsworth to Sinclair Lewis and Joseph Wood Krutch who understand the benefits of emancipation but are curiously blind to the value of standards. The heroes, on the other hand, are all those who, like Socrates, St. Thomas Aquinas, Paul Elmer More and Irving Babbitt, oppose "great and satisfying sanctions" to the passing impulses of the age.

The two words of the title epitomize the message of the book. Dr. Hough pleads for control. He is terribly afraid of "unchartered freedom." He sees our age in danger of impulsively casting aside the "great and satisfying sanctions" of high religion and ending in a bog of undisciplined emotions. But since he is also aware of the threat of rigid standards to the creative impulse, he pleads for the control of vital standards. What he advocates is as far as possible from grim acceptance of lifeless conventions. It is only as we move on to a joyous and creative cooperation that we achieve real victory.

One gets to the very heart of the author's message in these sentences contrasting classic and romantic art: "The one begins in a quest for standards, and ends in a joyous and lofty loyalty which finds freedom in noble obedience. The other begins in a quest for delicate and exquisite emotions accepting no law but their own luxurious sense of freedom from restraint, and ends in a lotus-eating reverie which has lost all contact with the actualities of experience." The reader begins to see, if he has not seen it before, that the gospel of Rousseau may be a very dangerous thing when it is not restrained by the stern temper and the intellectual discipline of a John Calvin or a Thomas Aquinas. It is, most emphatically, a good book for the children of modernism.

When, impressed by the plea for permanent standards, one inquires of the book what these standards may be, one may suffer a sense of disappointment. On nearly every page are words such as these: "structural disciplines," "noble obedience," "stable principles," "great and satisfying sanctions." Vigorous and tonic words! But what are these standards? What are the names of these stable principles? Just where may great and satisfying sanctions be found? Needing permanent standards and having them are not quite the same thing. And our age has revolted against discipline, not simply because it preferred unrestrained freedom, but because so many of the older disciplines and standards had failed us and no new ones had appeared to take their place. Did we fail the standards or did the standards fail us? Dr. Hough would doubtless answer that one cannot in so many words set down the stable principles which the humanist brings to the criticism of contemporary life; one must soak them up by many hours of communion with noble minds. The feeling persists, however, that a plea for standards ought to include mention of at least a few.

One would like, if space permitted, to comment at length on Dr. Hough's enthusiasm for Irving Babbitt. The first, and the longest, chapter in the book is devoted to a brilliant study of that great master. Suffice it to say that Babbitt is a potent and much-needed antidote for those who are tempted to throw themselves impulsively into the last movement for social reform, staking everything in heaven and on earth on its immediate success, but he is a dangerous teacher for those who need little encouragement to stand aloof from the actualities of the social struggle. Dr. Hough is aware that Babbitt's "fear of a humanitarian feeling not adequately based upon a knowledge of the facts of life, and an apprehension of the meaning of moral and spiritual discipline, causes him to look with what seems like a curious disfavor upon the whole movement in the direction of a complete social sympathy." The fact remains that Dr. Hough is in almost complete sympathy with Babbitt's viewpoint. And those who know how strongly evangelical is Dr. Hough's own religion may wonder that he does not see how much more Babbitt has in common with Buddhism than with the reckless self-giving of the Cross.

The chapter on Babbitt is followed by a penetrating appraisal of Gamaliel Bradford. The essay on "Types of Humanism" reveals an immense erudition and gives one a fascinating picture of the history of humanism. "A Shelf of Books" deals with authors ranging from C. E. Montague and Norman Foerster to Francis J. McConnell and Gaius Glenn Atkins. In the chapter on "Comprehensive Scholarship and Religious Thought" we have the author at his best. One likes to think of Dr. Hough himself as bringing the world of comprehensive scholarship to the service of evangelical religion. And in this field he surely has no superior in American church life. In the final essay he returns to one of his favorite subjects as he writes on "Art and Religion." From this essay I take a sentence which is worth almost the price of the book. Discussing the "distinguished cynicism" of Thomas Hardy and E. A. Robinson, he says: "This sort of art is never in the highest sense creative. It is the last gleam of cold light upon the snow before the coming of night."

One is thankful for the bibliographies which follow each chapter. They cover a wide field, and rare will be the reader who knows all of the books so alluringly suggested. "Vital Control" is the first in a projected series of "Forest Essays." I hereby subscribe to the entire series.

HERMAN F. REISSIG.

Are These Our Children?

GROWING UP WITH OUR CHILDREN, *By W. H. Burger. The Association Press.*

MR. BURGER, state secretary for boys' work in the Y.M.C.A. of New York, in this book of less than 100 pages, deals realistically with seven situations of the teen age. They are: home relations, sex, recognition, group activity, school, religion and choosing a job. But this book is really produced by 600 young people who filled out for Mr. Burger a multiple choice test which indicates the attitude of the younger crowd. This test is given fully as an appendix and it is here that parents will find things to worry about.

This reviewer, who is making a dizzy effort to guide four young hopefuls along the narrow path, is a bit dazed by Mr. Burger's study. Of those questioned 320 say that only a few

"go to their parents for advice on important matters;" 250 say that only a few are interested in religion and, more than that, assert that the Bible is not read; 300 state that young people go to church because they have to and nearly 200 feel that youth interprets "religion as bunk."

The reader should study this appendix before reading the author's comments. Mr. Burger believes that parents are tremendous problems themselves, that intelligence must replace authority in the home, and that sentimentalism is silly and dangerous. He holds that young people can work out a religion and would permit them to make an attempt. He feels that we have overemphasized sex, particularly in the fields of the movies and recreation, and his chapter on "Choosing a Job" is a classic. I quote one bit of priceless advice: "Don't care too much. Avocation is probably more important than vocation to a person's happiness anyway, or will be, very soon!"

Throughout, a somewhat radical viewpoint is tempered with good sense, and one who is old-fashioned like myself quits this book with a desire to disagree and a disturbed feeling that the author is right. To any parent grappling with teen age problems, I give this warning. The difficulty lies not in the acceptance of these principles, but in their practice. Try and do it!

JAMES LEE ELLENWOOD.

Henry Fielding as Reformer

HENRY FIELDING, NOVELIST AND MAGISTRATE. *By B. M. Jones. George Allen & Unwin, Ltd., London, 8s. 6d.*

HENRY FIELDING is remembered almost solely as a writer of novels and plays. Since he had a gift of satire and exercised it more zestfully than kindly, he made a great number of enemies, whose slanders found credence almost down to the present. For generations the popular conception of Fielding was of a foolish wastrel who happened to write amusingly. His stock has gone up considerably in our day, and his most recent biographers are convinced that he was a man of much cleaner personal life than was once supposed; that he was, moreover, a wise, humane and constructively useful citizen. But this study by a British barrister, although it announces no startling new discoveries, does make a case for a shift of emphasis as regards his various activities.

Fielding was not, it appears, a novelist who dabbled with the law and in his capacity of justice of the peace with social reform, but a lawyer by first choice and natural bent, whose plays and novels are constant reminders of his interest in the betterment of public comfort and public morals. Perhaps the long period of litigation which darkened his childhood had something to do with his legalistic mentality. In any case, he began his active life as a playwright rather than as a lawyer mainly because it was necessary for him to earn a livelihood and he had discovered that he could write what theatrical audiences and novel readers would pay to hear and read. The moment his successful career as a playwright was blocked by the enmity of the minister Walpole, whom, it is true, he had lampooned mercilessly, he turned to the study of the law with incredible industry and shrewdness—he was thirty years old and had a family on his hands—and in a remarkably short time was admitted to the bar. A few years later, as justice of peace for Westminster, he accomplished probably more important reforms than any other magistrate of his time. A mere catalogue of the wise measures for which he was directly or indirectly responsible would make a respectable document in itself. His "thief takers" were the first detective force to be organized in the United Kingdom. His proposals for prison reform were too far ahead of his time to be popular, but a number of them were put into operation generations later. His conception of the principal function of punishment as prevention rather than retribution was prophetic of the prevailing opinion of a much later day.

When the Monthly Review for January, 1751, remarked of his famous pamphlet, An Enquiry into the Causes of the Late Increase of Robbers, "The public hath been hitherto not a little obliged to Mr. Fielding for the entertainment his gayer performances have afforded it; but now this gentleman hath a different claim to our thanks, for services of a more substantial nature," the writer of this comment indicated a sense of relative values which some littérateurs may quarrel with; but the generous and devoted public service to which Fielding's last years were given goes far to establish his claim that even as a writer of amusing literature he had had a moral end in view.

ROY TEMPLE HOUSE.

Liberalism Redivivus

A PHILOSOPHY FOR LIBERALISM. *By Bruce W. Brotherston. The Beacon Press, $2.00.*

SEVERAL impressive departures of recent years would indicate the collapse of liberalism. Naturally, the new and unanticipated trends have left many disillusioned. "This book is written in the belief that there is no reason for . . . despair, that an adequate philosophy will restore to liberalism an even firmer confidence and a wider following than it had in the quiet period before the great crisis." Even fascism is unable to shake the author's faith in liberalism's renascence and conquest; for, in contrast to an earlier despotism, fascism results from "a demand for social order, order of economic forces, by the middle classes of Europe; and the dictatorship is but a swift method, due to the immediacy of the need."

The author finds in the race's spiritual urges adequate grounds for confidence. This phenomenon he examines in its broadest aspects; he is not concerned with the details of its manifold and frequently childish and conflicting expressions. Primitive urgency was vaguely associated with *mana,* which held men and things to their proper order, determined all events, and focused to an extraordinary degree in special agents, which consisted of both men and objects. It was an inclusive, unifying force, operative in some measure in all individuals and thus closely relating them not merely to each other but to the whole cosmos. Dr. Brotherston finds evidence of the persistency of this world-view in both Greek and Hebrew thought. The Greek dramatists advanced it when dealing with the problem of moral evil. Its finest and clearest enunciation in Hebrew literature is when the new covenant, written on the individual heart, finds expression in the prophetic demand for purity and justice as in accord with the *ruah Yahweh.*

In the author's opinion, this view receives further crystalization in the teachings of Jesus. It constitutes the gist of his message. His central thought was: "The kingdom of rule of God is within you." This conviction colored and determined his whole outlook, attitudes and relationships. Inner spiritual urgency was accepted as the most vital thing of his life, the one authority that must be neither ignored nor disobeyed. It related him not only to his fellowmen, but to all living things, and unified his life with the cosmos.

Turning back to Greek literature, the author finds in its philosophy the inception of another world-view which, centuries later, gained considerable vogue. Its influence is traced to modern rationalism, sense-empiricism and scientific atomism or materialism. Numerous theories are discussed, including those of Hobbes, Hume, Kant, Rousseau, Hegel and James, with scholarly acumen and uncommon clarity. Pure science is rejected as impotent to supply an adequate interpretation of phenomena. Among other reasons advanced for its rejection

is its failure to take sufficiently into account conation and values. Its inadequate conception of human nature has rendered it not only unworkable, but responsible for the present debacle. It has destroyed traditional controls, failing to provide fresh values of equal potency.

Confidence is inspired by the abundant evidence the author finds of the race's spiritual urgency. Its vitality guarantees the survival and ultimate triumph of liberalism. As the basis for a philosophy of life, it enhances human personality, allows for the fullest measure of individual expression and growth, coordinates the individual to the social order, and impregnates life with meaning by unifying it with the cosmos. All that is necessary to insure the triumph of liberalism is to provide for the fullest expression of the race's spiritual urgency through education and leadership.

Does Dr. Brotherston offer an adequate philosophy for liberalism? This reviewer is sufficiently convinced of its merits to urge for it the widest publicity, not only among professed liberals but among all classes of thinkers and religious leaders.

WILLIAM E. HAMMOND.

Europe's Political Experiments

THE NEW DEAL IN EUROPE. *By Emil Lengyel. Funk & Wagnalls, $2.00.*

DR. LENGYEL is uniquely equipped to become an interpreter of European problems and institutions to American readers. Born and educated in Hungary, he faced the Russians in the world war as a soldier in the Austrian army, till he was taken prisoner and carried off to Siberia. By the time he landed on our shores, a dozen years ago, he had seen a large part of the world and could speak and write four or five of the world's leading languages. He has since spent some time in Europe, and when he presents the new deal in Mussolini's Italy, Hitler's Germany and Stalin's Russia, as well as Sweden's experiment with managed currency, the advance of government control and ownership in various countries, and (very cautiously) the chances that the world will find a way to curb man's acquisitive instincts and make it impossible for the strong to continue robbing and abusing the weak, he writes with the warrant of first-hand knowledge as well as with the discrimination which has clarified European issues for American readers in two or three other books and a number of newspaper and magazine articles. Dr. Lengyel promises on his first page that he will refrain from praise and blame alike, and he has come as near keeping his promise as was humanly possible. When he taxes all the European new deals with "blunders and cruelties," he is certainly not overstepping the limits which he has assigned himself; nor when, writing as one of the victims of our painful "age of transition," he finds that "it creates new doubts, more than it creates new values." His nearest approach to optimism is the suggestion that the European dictatorships "may express an inarticulate craving" for a fairer and wiser world-arrangement.

ROY TEMPLE HOUSE.

Feeling Without Understanding

ENCHANTED SAND. *A New Mexican Pilgrimage. By D. J. Hall. William Morrow & Company, $3.00.*

CAN white men understand the Indian? Mr. Hall answers no, and states facts that strongly support him. His intense sympathy with the red man's *mores* gives special importance to his conclusion—and at the same time makes his book unique and important among the year's volumes on travel.

A victim of nervous breakdown, D. J. Hall left the clamor of London to rest on the plains of Montana. Instead, he and his wife became boss and cook on a New Mexican ranch, with no wages other than their living. Tiring of that and a skinflint employer, they became caretakers of a shelter cabin near Taos. Endowed with tact and a deep interest in Indians, the Halls became intimates of the red men. When the caretaking job was over they lived with a happy Pueblo policeman, learning the potters' art of his people, and entering so thoroughly into the ways of the pueblo that they regarded other white men as intruders, came to believe in witchcraft, and accepted as true the ancient religion that has absorbed rather than surrendered to the Christianity brought long ago by Spanish padres. The account of this change is detailed and careful; Mr. Hall records his thoughts and emotions with a frankness not granted us by Mary Austin. Yet what he shows us is the growth of belief, not understanding; he probably knows less of Pueblo religion and its backgrounds than do the scientists for whom he feels only repugnance.

Part III of the book also shows that the Halls felt more than they learned, and developed some of the very traits for which they reproach "common" tourists. In a Buick of dubious ability, they set out to traverse vast stretches of desert. Yet their supplies of food were poor and scanty; they used water bottles where bags are essential; they apparently had neither tent nor blankets, and had not the hardihood to sleep on the ground. They rushed breathlessly from one place to another, ignored scientific values in scenery, and felt aggrieved when their own lack of preparation forced them to pay more than they could afford for accommodations that did not please them. To traders and garage men who helped them on their way, they must have seemed much like the kodaking travelers who had offended the Halls themselves at their secluded cabin of Ka' po.

But perhaps not. Western traders and mechanics are generous people who have worked out their own methods of life and expect very little from others. They are worth knowing along with the Indians; and they can teach much to touring white men obsessed by the demons of haste and impatience, or too much regard for one system of culture.

CARROLL LANE FENTON.

The Primal Curse of Poverty

THE MOTHER. *By Pearl S. Buck. John Day Company, $2.50.*

ANOTHER Pearl Buck Chinese story! It has more of the flavor of "The Good Earth" than any of her other books. The central figure is a peasant woman whose doleful and tragic career is traced from her early wifehood to old age, when her sins and sorrows are buried in the joy of the birth of her grandson.

In none of her previous books is Pearl Buck's distinctive literary style better exhibited than in "The Mother." The simple majestic English of the King James version of the Bible seems perfectly suited to the depiction of primitive life, the sins and struggles of men and women in every age and land, the elemental virtues, and the devastating tragedies which make all mankind akin.

This is a novel without a plot—without a plot of human making. If plot there be, it is the inevitable plot of destiny springing up out of character, of the inescapable harvest of one's sowing, plus the backwash which follows because society is one piece, no man living or dying unto himself. The story of the mother is without extraordinary incident until near its close. The distinctive feature of the narrative is its faithful portrayal of the dreary routine and the barren round of the life of the poor farmers of China—the mother drudging like an animal in the fields, sleeping under the same roof with the animals, bearing a child annually, shut out completely from all stimulating or diverting associations. For these poor peasants

there are only three absorbing interests—marriage, birth, death. Pearl Buck depicts so vividly the pitiless boredom, the utter mental barrenness, and the paralyzing hopelessness of the life of the poor that such existence seems almost a primal curse.

It is not safe to predict what will be immortal literature, unless one is boosting bookshop sales. But of this we can be certain: "The Mother" gives such a vivid portrayal of poverty that "it is hard to say sometimes if poverty and evil are the same thing." This story is the most frightful indictment of China's ancient family system. It is a protest that will reach to heaven against the infamy of ignorance and superstition. "The Mother" is the wailing embodiment of the heartache and heartbreak of pagan civilization appealing for Christian truth and modern enlightenment.

You will read "The Mother" whether you want to or not.

GEORGE R. GROSE.

Mexico in Revolution

PEACE BY REVOLUTION: AN INTERPRETATION OF MEXICO. *By Frank Tannenbaum. Columbia University Press, $3.50.*

FRANK TANNENBAUM started his public life as one of the most vivid and passionate of our protesters. Jailed for conscience sake, he became one of the most able critics of our penal system. Allied with labor, he followed labor's trail in the United States and Mexico. Sensitive, scrupulously honest and enormously concerned for human values, he did excellent service in interpreting groups which were little known and whose interests were imperiled. Then some years ago Tannenbaum decided to become a scholar. He took his doctorate, and learned all about statistics and such things. He wrote, among other things, a book on agrarian reform in Mexico, filled with facts but quite devoid of illumination. Now in this his latest book on Mexico he returns to the medium in which he excels. His sensitiveness is again given a chance, and he gives the picture of the Mexico which he loves and knows so well. His treatment of the church question is especially illuminating. His analysis and description of the revolutionary educational system of Mexico is excellently done. Altogether it is one of the best books we have had on Mexico.

HUBERT C. HERRING.

Character Education

THE CHARACTER EMPHASIS IN EDUCATION. *By Kenneth L. Heaton. University of Chicago Press,* $3.00.

IN THIS his second book dealing with character education, Dr. Heaton writes as the responsible and seasoned director of character education in public schools. He has gathered into these pages a wealth of material. His bibliographical citations evidence a wide knowledge of his field and its allied branches. He finds six sources of particular promise for the schools in their effort to build character. These are the regular curriculum, special units or courses, the so-called extra-curricular activities, individual guidance, school administration, and home-community influences.

The author recognizes that the whole conception of the curriculum has changed and that the practice is also changing. Here as elsewhere in social experience, however, theory has outrun procedure. The interest-center in education is no longer subject-matter but life, and the goal of the schools is not the mastery of materials but the achievement of character. Educators are in a maze of uncertainty as to the next steps to be taken. The Character Education inquiry has issued three great volumes, the National Education association has devoted two of its departmental reports to searching analysis of principles and procedure, the Religious Education association is about to launch a new magazine to be known as "Character." Dr. Heaton is right in insisting that the emphasis on character is paramount in importance today. His book will be readily welcomed as complementary to these excellent volumes already published.

Religious educators on the other hand will doubt the adequacy of the author's conception of character. They will not accept as entirely satisfactory the definition which was given in the tenth yearbook of the department of superintendence, and which Dr. Heaton adopts, that character is "doing the best possible thing in each situation." They will insist that character is a consistent achievement in the ordering of life in terms of the Christian way of living. For them it will spring from motive; mere conduct will not be enough. The motives for our conduct must also be ethical and Christian. There can be no abiding character education without motivation in terms of an ultimate standard.

The breakdown of our educational system is warning us that our schools must do more than serve as purveyors of knowledge—that they must guide growing lives into the understanding of that knowledge and of their own experience in terms of the highest ethical standard, which for us means the Christian standard. The separation of education and religion is impossible. Life cannot be compartmentalized after the American fashion of teaching knowledge in public schools and religion in Sunday or church schools. Both types of teaching build character, and character is the real aim of all education. Dr. Heaton senses this in his book and hints two or three times that a working concordat, if not a complete synthesis, between public and religious education must be effected.

Progressive educators too will regret that the author of "Character Building Through Recreation," Dr. Heaton's former book, has found it necessary to endorse "curriculum activities *planned* primarily for the purpose of helping children to develop character" and they will find it difficult to reconcile this endorsement with the author's further statement that "character education cannot be isolated from the rest of the school program and be effective." Now that revivalism has passed out of the program of most churches, are we to witness its return in the anxiety of public school teachers to see that their children have "desirable" experiences, especially since we know that character arises out of particular situations that are genuine and not vicarious experiences.

W. A. HARPER.

Scholarship Made Exciting

THE OLD TESTAMENT SPEAKS. *By Carl Sumner Knopf. Thomas Nelson & Sons, $2.00.*

A STUDY book on the Old Testament, this throbs with human interest because its author, who is well informed, has a fair share of imagination, a facile pen, and personally is exuberant, almost irrepressible. That it is a study book of a serious nature is seen on every page. Every one of the nine chapters through which we are led opens with twenty or more "Instructions" to the student, and closes with two sections, one with a score of problems, under the caption "Thinking it through," and the other, for "Further study," presenting as many definite themes with an ample bibliography. But let these insignia of the schoolmaster repel no one. The "Instructions" are only the needed stage-settings and prove quite intriguing, while in the other sections the reader is faced by real experiences that belong to modern as well as ancient life, which are thought-provoking and stimulating.

But it is the major part of the book, sandwiched in between these "Instructions" and "Further studies," where are pre-

sented the historical interpretations of the Old Testament, that contains the meat of the matter. Here the suspicion grows on us that should the author wish to turn his attention to other literary lines, he might easily provide the public with a thriller or a best seller. The abundant archeological and philological material, which is accurate and up to date, is more fully and more wisely utilized than in any other popular volume in English. If for nothing else than this, it would be a worthy contribution to the study of the Old Testament. But added to this is a fine appreciation of historical situations and outstanding personalities, so expressed in racy and vivid language that one who has eyes cannot fail to see unfolding the drama of a thousand years. Samuel may not have been so important as the author assumes, and Saul may have been greater, but all the characters, even when idealized, are men of flesh and blood. The literary sources and their values are touched on sufficiently to show which way the wind blows, and throughout the volume religious interests are always to the fore.

Here and there a question might be raised concerning a phrase or an emphasis, but the religious worker who takes this study seriously can easily dispense with most of the current helps for the Old Testament, and the pastor who is conversant with it will have light on many an otherwise perplexing passage of the Old Testament. I. G. MATTHEWS.

CORRESPONDENCE

He Seems to Lack Faith in Clerical Courage

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorial, "Another Peace Bulwark," you ask "Where do the ministers of America stand on peace?" The answer is, and it's a good bet at a thousand to one, that unfortunately they will stand just where they have always stood—solid with the military and the exploiters and war profiteers. Too many of them are preaching to and getting their "meal tickets from flagwavers and patrioteers" to stand anywhere else. You speak of another peace "bulwark." Where do you get that "bulwark"? We are not aware that the clergy in America have ever formed even a respectable skirmish line for peace and against war, to say nothing about a bulwark.

History reveals that the Christian church has at all times and under all circumstances and conditions played the harlot with the military in America as elsewhere. Unless there is a sudden and a radical change of heart and a right about face on the part of the clergy they will play the same damnable, hypocritical rôle they have always played in all former wars, i.e., faithfully and servilely blessing the sword, sanctifying mass murder and whooping 'er up for more gore.

Military training in our public institutions of education is the easiest phase of the damnable curse of militarism to combat, yet the clergy, on the whole, maintain a spineless, pusillanimous, servile silence, showing that they are sorely lacking in intestinal and Christian fortitude and, not only that, the imperialists, militarists and their servile lackeys in Washington know only too well that all of the peace babblings by the clergy have been nothing but gauzy camouflage and loose, insincere prattle; sanctimonious mouthings for consumption by pious sticks and yokels; pharisaic gestures without the slightest evidence of a well thought out plan of action and a resolute determination to resist war at any cost, come what may. Present day Christian leadership does not appear to be made of the stuff of which Spartans were made.

The church and labor can, by united action, absolutely prevent America from ever again engaging in a foreign war and the church, because of its position and its profession, should boldly take the lead. Let those two forces jointly serve an ultimatum upon the government, declaring in unequivocal terms that Washington can comprehend, that Washington may declare war contrary to the wishes of the people, but that if and when it does not a wheel of industry will turn, not a train will move and not a member of these organizations will serve in any capacity. Let them demand the enactment of laws covering the following: No American citizen, corporation or association shall acquire investments or financial interests in foreign countries except strictly at their own risk. No American citizen shall ever be compelled to do military duty against his own free will. Military training in our public institutions of learning shall be immediately abolished. The manufacture of armaments, arms and munitions of war in America shall be forever prohibited at least by private enterprise. The spreading of war propaganda in any guise or manner shall constitute an act of high treason and the penalty shall be death—war mongers should be given a dose of their own medicine. America to keep its long, sharp, poking nose and meddlesome fingers out of foreign affairs and mind its own business strictly at home and commit no act giving any foreign government occasion to declare war on us. If these things are carried out there will never again be occasion for American youth shedding their blood on foreign soil.

Crookston, Minn. P. B. GAASS.

Methodists Mean It

EDITOR THE CHRISTIAN CENTURY:

SIR: I enclose copy of a resolution adopted unanimously by two hundred Methodist clergy of the New York Preachers' meeting.

St. Paul's M. E. Church, LEE H. BALL,
Irvington-on-Hudson, N. Y. Secretary.

[ENCLOSURE]

We, Methodist ministers, representative of five conferences, the Newark, the New York, the New York East, the East German and the Eastern Swedish, gathered in the weekly Preachers' meeting in the City of New York Monday March 12, 1934, commend the action of six members of the Methodist Episcopal church, students at Ohio State university, Charles B. Hart, John W. Carter, Harry L. Baker, Howard Moore, Donald G. Scripture and Richard D. Baumgartner, for their loyalty to Christ and the church in refusing to participate, against the dictates of their consciences, in compulsory military drill. While we regret that this action has caused hardship and persecution, including expulsion from Ohio State university, we rejoice that these Methodist youths have responded so nobly to the action taken by our general conference in session in Atlantic City in 1932, and that this action has focused the attention of the world upon the fact that Methodism is against war, and the war system in our schools and colleges. Their action is a clarion call to youth throughout the land to follow Christ, and to the Methodist church to support with action its pronouncement of principle. We call upon the members of the Methodist Episcopal church and its representative agencies and conferences to rally to the defense of these youths and others who may be likeminded and in similar circumstances. We pray that they may be loyal to their God-given consciences until the end, though as with Christ it may mean the burden of a cross.

We hereby order this action spread upon the minutes of our meeting. We ask the secretary to communicate with these youths assuring them of our support of their stand. We also ask the secretary to communicate our stand to our various church papers that other gatherings may give similar expression to like sentiments.

Kagawa Rejoins Kingdom Movement

EDITOR THE CHRISTIAN CENTURY:

SIR: Some time ago you printed an article of mine entitled "Play Fair with Kagawa." In that article reference was made to the fact that Kagawa had dropped out of an active participation in the Kingdom of God movement in Japan. This morning I received in a news release from the Foreign Mission Conference of

North America the following item with reference to Kagawa's decision to realign himself with the movement. Thinking that you might have missed this item, I send it along for your information:

"London, England.—From time to time there have appeared in the press, both in England and abroad, conflicting statements and articles regarding Toyohiko Kagawa. The 'British Weekly' reprints the following excerpt, taken from the Japanese 'Christian Graphic' as authentic news. It is from the report of the first annual meeting of the so-called Kagawa cooperators in Japan.

At this meeting Kagawa himself announced to the members of the fellowship that he intended to give practically all his time in 1934 to evangelistic work for the Kingdom of God movement in the outlying towns and villages of the Japanese empire. 'This,' says the writer of the report, 'proved a most welcome announcement to the central committee of the movement which, for lack of Kagawa's leadership had been considering the probable necessity of discontinuing the movement's program a year in advance of original plans.'

Dr. Kagawa has been engaged in the past year on medical cooperative work, peace work, literary work and various schemes of social reconstruction, and has not been giving so much time as he had previously done to the movement which owes its inauguration to him. It was feared by some that he was disappointed with the progress it was making, and that for this reason he had definitely turned his attention to other things. On this point his own words are reassuring:

'When the time is ripe I hope again to travel round the villages in evangelism, to visit the recent new converts. It may be that not all the churches will unite in helping me; but while there are but three hundred thousand Christians, including Roman Catholics, among sixty-five millions of the Japanese people, even though the churches may not sustain me, Christ commands me to preach the gospel of love. The second stage of the Kingdom of God movement ends in December, 1934; but I intend never to stop this Kingdom of God movement so long as life lasts in me.'"

Indianapolis, Ind. HAROLD E. FEY.

Church Programs Wanted

EDITOR THE CHRISTIAN CENTURY:

SIR: I am collecting church programs (printed, mimeographed, etc.) from which I plan to compile all outstanding, helpful ideas. These, in turn, I hope to make available in the form of an article based on this study. Therefore, if any ministers throughout the country care to send me a copy (or copies) of their programs, I shall greatly appreciate it. No program is too small to be significant. In return, I promise to inform all contributing clergymen as to date and place of the appearance of my proposed article which will give the results of my study.

Episcopal Theological School, Cambridge, Mass. ROLLIN J. FAIRBANKS.

Toward a Program of Church Action

TWO more long letters this week. Next week we will return to briefer comments on issues raised. In the meantime, a wider expression of opinion as to the worthy elements in a program for immediate advance would be of value to all readers.

MISSIONS

EDITOR THE CHRISTIAN CENTURY:

SIR: In "Missions Has a Nervous Breakdown" Professor Charles T. Holman develops the thesis that the missionary enterprise of today is weak because of a "repressed conflict" as to the purposes for which we are working. He believes that the heart of the conflict resides in opposing views of the nature and function of religion and goes on to give a brief description of this conflict as he sees it. On the one side are the traditionalists to whom "religion is a body of theological doctrine and ecclesiastical practice" and on the other are the progressives to whom the central concern of religion is "the realization of the good life."

If I understand Professor Holman's presentation it is not true to the facts of my own experience in its description either of the traditionalist or of the progressive. In my work in India I have been thrown into close contact with hundreds of missionaries varying in type from high church Anglicans to members of obscure fundamentalist groups. Probably the groups that I have known best contain as many "conservatives" as "progressives," although I myself have always been clearly recognized as a progressive.

From a wide acquaintance with many types of conservative missionaries I can say with assurance that I have never known a traditionalist to whom "religion is a body of theological doctrine and ecclesiastical practice." Always to my conservative missionary friends religion has meant not a body of doctrine but an experience of God. This experience has generally been so vital and transforming that they have been impelled to share it with others. In this sharing process they have used forms of statement and of ecclesiastical organization made precious to them in their own experience. Some of them have tended to identify the experience with the exact forms in which it was mediated to them.

A majority of conservatives, however, while holding precious these forms, hold more precious the abiding and continuous experience of God which is their vital breath and are ready to have fellowship in life and worship with others with whose theology and ecclesiastical practices they do not agree, but in whom they find a kinship of religious experience. It was this fact that made it possible for an acknowledged leader of the ultraconservatives to become one of the most valuable members of the governing board of the union theological seminary of which I was principal. In characterizing one main division of Christians as traditionalists to whom religion is a body of theological doctrine and ecclesiastical practice, Professor Holman seems to show a lack of insight into the religious experience and point of view of conservatives that would completely disqualify him from understanding them or their possible relation with progressive Christians.

As I go carefully through Professor Holman's characterization of progressives it seems to me to fit most of the progressive missionaries whom I have known as little as his description of the traditionalist fits my conservative fellow missionaries. It has been one of my rare privileges to read carefully the statement of motive and message of hundreds of missionary candidates, an overwhelming majority of whom answer most of Professor Holman's description of progressives. In general they express their respect for other religions and believe that God has revealed himself through them. They do not put the baptizing of converts in the first place, nor do they speak of Christianity as the only way of salvation, believing rather that "in every nation he that feareth him and worketh righteousness is acceptable to him."

But they do not say with Professor Holman, "New and better men in a new and better society is the goal of religious endeavor." To an overwhelming majority of them the central fact of religion is God and to respond to his outreaching love by the worship and service of their lives is the supreme goal of religion. They have found God in their own experience but he is supremely and uniquely revealed to them in Jesus Christ. He is their Master and their Lord. It is from their experience of God and their discipleship to Christ that they are given motive and power to make new and better men in a new and better society. One able doctor who has just gone to the field puts it as follows:

"I know that Jesus Christ can transform lives by his love. I know that those to whom he comes have life, and have it abundantly. I believe that there is no solution to the troubles of this weary world but by his spirit and his love."

In his effort to comprehend under one definition all progressives Professor Holman seems to me to have fallen into the very weakness that he charges to missions. Between those progressives to whom religion is primarily our response to the outreaching love of God and those to whom religion is primarily one of the normal functions of society there is a difference so radical that to try to lump them together under one term leads only to confusion. Hocking and Niebuhr and C. F. Andrews of India, to name a few progressives, would scarcely find themselves at home in the latter classification. Few who so view religion have gone out as missionaries. On the other hand, progressives who feel themselves inspired and impelled by God as he reveals himself in Christ are to be found by the hundreds on mission fields.

It seems to me that we can better get at the real facts of the situation by a fourfold division rather than by a twofold one. At

the one end are the irreconcilable traditionalists who rule out all who do not accept their own formulas. At the other end are those progressives to whom man is the goal of religious endeavor and God is a more or less shadowy background, if he finds place in their system at all. I agree with Professor Holman that these two groups are so far from each other in their conception of the nature and function of religion that it would be futile to try to gloss over their differences.

Between these, however, lie the great majority of Christians of varying shades of conservative and progressive viewpoint, yet bound together by a common experience of the redeeming love of God as revealed in Jesus Christ and ready to work and pray together for the bringing in of his kingdom among men. "Working together *is* thinking together" says Professor Hocking and it is the experience of many, both liberals and conservatives, that when we find ourselves, in some rare moment, at one with each other in prayer we are bound in a union that is deeper than thought.

One of my own richest religious experiences was of such a union with a high church Anglican bishop. We were both deeply concerned in an effort to bring together our respective churches. We had been wrestling for some time with puzzling and discouraging disagreements. But we were determined to try to get to the bottom of the matter, so we had dinner together and through a long evening faced with utter frankness our differences and our agreements. Then in the informal atmosphere of a library we knelt together in prayer. Again we met, again we faced our problems and again we knelt in prayer, this time before prie dieu in his private chapel. From these long evenings of conference and prayer two conclusions emerged: first, a clear recognition of important differences and, second, a sure sense of an underlying unity that was far deeper and far more essential than our differences. In this conviction of unity we both saw hope of finding a way of attaining the larger unity that was our goal.

It is for such unity as this which Dr. Stanley Jones is pleading. It is not a union of unjustifiable compromise, but is rather one of deep spiritual experience. To attain it, as we seem to be on our way toward doing, will not be the sign of a nervous breakdown but of a modern Pentecost.

American Board, ALDEN H. CLARK.
Boston, Mass.

PREACHING

EDITOR THE CHRISTIAN CENTURY:

SIR: Better far to have a four- or five-point program clearly stated, readily understood and agreed upon, than to have a many-sided plan engendering no specific action. One of the most serious questions that confronts ministers is the type of message that we shall preach. It is a matter that faces every first-year class in homiletics: How shall we formulate a message that will be enthusiastically heard, without stooping to the methods of the showman? The question answers itself: We shall not be heard unless we speak of vital matters, and unless our voice has the ring of truth and sincerity. The unprecedented spread of scientific knowledge has made impossible a prolonged mockery of truth by either the high pressure advertiser or the pounding pulpiteer. And certainly many a statement of truth goes by the board when a sophomoric public impudently inquires: "Well, what of it?"

The message of Jonathan Edwards had the ring of sincerity. When he spoke at Enfield that Sunday afternoon his hearers clutched their seats by main strength as he eloquently pictured "sinners in the hands of an angry God." You hang by a slender thread," he declared, "with the flames of divine wrath flashing about it, and ready every moment to burn it asunder and you have nothing to lay hold of to save yourself, nothing to keep off the flames of wrath, nothing of your own, nothing that you have ever done, nothing that you can do." To all of which our present sophomore would say, "Aw, nertz." Sincerity is not the lone criterion.

I judge that it is true that the Genesis account of creation is not scientifically accurate. The dogma of the fall of man is doubtless based on an etiological myth. Jesus was in all likelihood born in the usual manner, with both human father and mother. Baptism is of Jewish, not Christian, origin. Now if this, and more, is true, as I believe it is, then whatever we preach must take account of this truth and its implications. But even then people may go away hungry.

What we preach then must be true. It must be sincere. And it must be vital.

The preaching of Jesus focused about two points. Both of them he considered equally important. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself." On these depend the law, the prophets, the teaching of Jesus and the efficacy of present day preaching. Our own preaching ought to find its own connection with each of these points naturally and without stretching. Then it will be true, sincere and vital.

So for the duration of The Christian Century's five-year plan, I propose to test this thesis. Since I live at a country crossroad in the hills, and off the beaten track, I shall scarcely expect the crowds to swarm to the doors of my church. But a greater thing is possible. I shall be able to test the efficacy of my own calling. I shall know whether the gospel, as I understand and preach it, has power to draw my own neighbors to God and to each other. If it has this power I shall remain in the ministry. If not . . . and already the ministry is dear to my heart.

Groton Community Church, LOREN W. BURCH.
Groton, N. Y.

The Question Box

What suggestions do you think are most needed in connection with the music of our church services? What are the faults which are most in need of correction? R. F. G., Fort Dodge, Iowa.

REGARDING the so-called "special music," such as instrumental selections and choir numbers, everything depends upon the musical equipment of the church, and the ability of those who render this service to enter with full sympathy and devotion into the entire program of worship. It is needless to say that there ought to be the fullest cooperation between the minister and the musicians in the arrangement of the service, so that continuity of theme and spirit may pervade the worship, and that the atmosphere of reverence and dignity may be maintained.

Something more to the point may be ventured regarding the hymns. Much of course depends upon the character of the collection that is used. Many churches suffer from dependence upon an outworn, cheap "popular" or otherwise unworshipful hymnbook, whose contents are narrowly denominational, or dominantly revivalistic, mainly doctrinal, or in other respects inadequate to serve as a manual of devotion for an alert and intelligent congregation. The total change in the character and tone of the better type of hymnals is a token of sensitiveness to the great themes of religion, the passing of the crude and superficial order of church singing, and an emphasis upon the living ideals of the Christian faith such as the joy of fellowship, the beauty of holiness and service, the social passion, the worldwide vision of religion, and the consciousness of eternal values in the present life.

It is needless to remark that many ministers, even with the best equipment of hymnbooks, are wholly oblivious of the riches of material at their hands. Reports come of pastors who appear not to have made any selection of hymns for the worship prior to their entrance into the pulpit and whose acquaintance with even the material available is confined to a small round of songs which they are continually repeating in the worship, while a wealth of Christian hymnody is at their disposal. Even the poorest hymn collections contain vastly better music than such careless leaders are likely to discover or employ.

But above all, the minister should study the continuity and integrity of the service as a whole, and select the hymns with attention to their relation to the theme of the day, and their contribution to its development and total impression. It may be too much to affirm that the selection of the hymns is as important a part of the preparation for the worship as the writing of the sermon or the thoughtful consideration of the prayer, yet in the total value of the worship that comes near the truth. Nothing is likely to contribute more directly and purposefully to the growth of the religious life of a congregation than the proper emphasis upon the hymns employed in the public service. H. L. W.

NEWS *of the* CHRISTIAN WORLD

Bares Welfare Island Racket

Mr. Blanshard Reveals More Tammany Graft—Dr. Wise Honored—Dr. Bowie Attacks Legion—Lottery Relief Plan

(Correspondence from New York)

NEW YORK, March 24.—One of the most sordid rackets yet uncovered was made public this week as Paul Blanshard, commissioner of accounts, and his counsel, Irving Ben Cooper, let in more light on conditions in the city home on Welfare Island. It appears that city employes have systematically mulcted the aged inmates of this institution. Nan M. Lawler, the former property clerk of the institution, admitted that she had taken and appropriated to her own use over $5,000 belonging to these city wards. These helpless men and women were terrorized by threats of the potter's field and in other ways into turning over their bank accounts and their life insurance policies. The former superintendent of the institution and a Tammany leader apparently found no pocket too small to be picked and these pickings totaled well in the aggregate. Instead of the proper medical attention which these city patients should have received it has developed that one old man had tried to help out his fellows by opening their ulcers with a pocket knife. Of such stuff was the Tammany government.

* * *

Pay Tribute to Dr. Wise

A truly magnificent tribute was paid Dr. Stephen S. Wise on his 60th birthday this week. A great birthday dinner was given in his honor at the Hotel Astor tendered by a large group of representative citizens of all faiths and parties. Among the speakers were Mayor LaGuardia, Dr. Albert Einstein and Dr. Harry Emerson Fosdick. In his tribute to Dr. Wise, Dr. Fosdick pointed out that not only in religion but in opposition to persecution it is the duty of Jews and Christians to stand together. A purse of $40,000 was given to Dr. Wise to be used by him for the causes in which he is so deeply interested. In thanking his multitude of friends Dr. Wise said that he hoped to live to see the day when the "accursed and hellish reign of Hitlerism in Germany or anywhere else on earth" is ended.

* * *

Dr. Bowie Attacks Legion Lobby

In his last Sunday's sermon, Dr. Russell Bowie, pastor of Grace Protestant Episcopal church, paid his respects to the American Legion lobby at Washington. Pointing out that in the last two weeks congress, at the demands of this lobby, had passed bills which practically negative the reforms of pension abuses he said that no small share of the blame must rest upon the majority of the American people who in this matter are apathetic and indifferent. Then striking out vigorously Dr. Bowie denounced this "implacable lobby" which is so powerful that it can play upon the fears of representatives so that they will deny their own intelligence and "insult their own conscience simply because they are afraid of the power which the lobby is allowed to wield."

* * *

Death of Dr. Barnhill

Dr. Oliver Paul Barnhill, pastor of the Fordham Manor Reformed church at Kingsbridge road in the Bronx, died suddenly at the close of his sermon last Sunday. He had just concluded a reference to the end of life's journey and collapsed as he went to the rear of the church to meet his people. Dr. Barnhill had previously been pastor of the First Presbyterian church on Staten Island, and assistant at the Marble Collegiate Reformed church on Fifth avenue. He was cited for exceptional service during the war.

* * *

Lottery Relief Plan Opposed by Clergy

The plan of borough president Lyons of the Bronx to raise funds for unemployment relief by means of a legal lottery which he calls the "contingency relief plan" has met immediate objection from the Bronx clergy. Nine of them representing the Bronx Clergy association called upon the borough president and spoke their mind to him. Dr. Lyman P. Powell, of St. Margaret's Episcopal church, expressed the thought of most clergymen when he denounced the plan as "essentially iniquitous" and urged that we go to the bottom of our problems. Norman Thomas minces no words either when he says: "Of all absurd and dangerous proposals about the worst is a lottery disguised as a relief society. . . . The whole scheme is hypocritical as well as thoroughly unsound."

* * *

Lutheran Council Active

The Lutherans of this city are making splendid progress in the coordination of family service, congregational and unemployment relief, cooperative finance and other social service tasks before them. At the second annual meeting of their welfare council many forward steps were reported and others planned. Resolutions were passed calling for slum clearance and cash relief for the needy unemployed. Rev. C. O. Pedersen is president of this organization, and Rev. Ambrose Hering is secretary, with the office in the United Charities building.

* * *

C.W.A. Workers Off For Washington

This city's C.W.A. workers are protesting vigorously against the cessation of the C.W.A. Several hundred representing thousands of these men and women are bound for Washington today to make formal protest to the administration against the scheduled lay off. A special train has been chartered to carry these workers and their friends.

EDMUND B. CHAFFEE.

Dr. F. W. Norwood Stirs Japanese

Kobe College Celebration — Oxford Group in Japan—Buddhists, Christians Meet—Dr. Chen-en Liu on America

(Correspondence from Japan)

TOKYO, March 5.—No religious event in Japan has been of more significance during the past month or for many months than the visit of Dr. F. W. Norwood, pastor of the City Temple in London, and Mrs. Norwood. Few such eloquent and fiery evangels of the spiritual life are heard in these parts; and it is also a delight to listen again to one who dares to speak frankly, even if tactfully, about the moral aspects of economic and political incidents of recent days in this and other lands. Though stopping only ten days in Japan, Dr. Norwood spoke widely in Kobe, Kyoto and Tokyo environs.

* * *

College for Women Celebrates

Kobe college for women (Congregational) recently celebrated the completion of its building program in the Nishinomiya suburbs of Kobe by publishing a special edition of the Japan Advertiser, Tokyo's finest English newspaper. The formal dedication is scheduled for April 14-18, at which time the new campus and equipment, for the creation of which American friends contributed $700,000, will be completely ready for occupancy.

* * *

Oxford Group Meetings

Two house-parties and many smaller Oxford group meetings have been held within the past few weeks to introduce the movement to Japan. Dr. P. G. Price of the Canadian United church mission and Rev. M. Fukushima, a well known Methodist pastor, are the outstanding leaders. An interesting Japanese adaptation of the Buchman method is the separation of men and women in the more intimate meetings following group technique.

* * *

Buddhist-Christian Seminar

An interesting seminar has just been inaugurated by the School of Japanese language and culture in Tokyo. Prominent Buddhist teachers and priests are invited to meet with the Christian missionaries taking the course and to speak frankly all the things they think we foreigners ought to know about Buddhism. The first few meetings have proved of great value not only in thought provocation and fellowship, but in bringing home to all how universal are the problems and yearnings of the human heart.

* * *

Manchukuo, "Land of Opportunity"

The Japanese government finds it difficult to educate its own people on facts and

conditions conducive to further investment of money and lives in the future of Manchukuo, without at the same time giving foreign critics grounds for further suspicion. An article translated from the Economic Review (Keizai Ohrai, in Japanese) appeared the other day in the Japan Advertiser, giving what purports to be an authentic list of 25 Japanese "high officials . . . in the employ of the Manchukuo government," all of whom hold positions no lower than that of chief of some bureau in central or provincial government. Truly Manchukuo is a land of opportunity for young men of ambition from Japan.

* * *

Christian Schools In Peril

The March number of the Christian Graph prints an article by Dr. L. J. Shafer of Ferris seminary, Yokohama, calling attention to a great danger confronting Christian schools as a result of the drastic reductions in missionary aid from abroad. Christian schools are not so likely to be discontinued in such a crisis as they are to solicit funds from all possible sources, including non-Christian donors and foundations. Such contributions, when accepted, involve inevitable changes in policies and principles of management. It would be a sad commentary on our traditional faith if the collapse of capitalistic Christianity in America and the west should drive our schools into non-Christian capitalist hands in Japan and the east.

* * *

Dr. Chen-en Liu on America

Dr. Chen-en Lieu, president of Shanghai university and until a month ago a member of the united missionary team touring the United States, stopped briefly in Japan on his way to China. Among other observations of great interest he brought the message that he believed America was too peace-loving and Christian to be drawn into a war with Japan or any other country in the near future. One Japanese bishop thought this news coming from a Christian Chinese good enough to be reported to a district conference of his workers. The statement was roundly applauded.

* * *

And So Forth

Dr. S. H. Wainright, long associated with the Christian Literature society, has just left Japan with his family for a much deserved vacation. The magnificent new building of the C.L.S. on Ginza street in Tokyo and the effective organization there for publishing and distributing Christian literature constitute an enduring monument to this man's ability, energy and Christian piety.

Premier Viscount Saito on January 1 presented commemorative scrolls to each of 17 dry villages in various parts of the empire. The premier is a total abstainer and regards temperance legislation as one means of fighting depression in rural and urban communities.

Japan's radio fans are now being permitted to hear an occasional program from America, Germany and other foreign lands.

It is said that the imperial amnesty granted on Jimmu Tenno day in honor of the crown prince's birth brought liberty or commuted sentences to 140,000 prisoners throughout Japan.

T. T. BRUMBAUGH.

Sees Vienna as Conquered City

Strong Return to Catholic Church—"Disloyal" School-Teachers Are Dismissed—The Nazis Wait

(Correspondence from Vienna)

VIENNA, March 5.—International, progressive, socialist, notable for its constructive achievements, Vienna had world significance. It was precisely its cosmopolitan, progressive character that made Vienna an object of distrust and hostility on the part of the peasant and Catholic country. Now the modern, free, international city has been conquered by Dollfuss backed by Catholic peasants and militaristic fascists. "Red Vienna" has been liquidated. The green flag of the heimwehr waves over the city hall.

Probably no other European city had the significance of Vienna for the kind of society that Christians wish to see realized. The unique feature was the new type of life which had developed in the post-war years—a real proletarian life, based upon the standards, the possibilities and the meager financial resources of the workers, and rejecting the way of life of the imitative middle classes. On this basis the poorest classes in the city were living a life that was culturally sincere and on a high level. That Vienna was conquered in the civil war of February, 1934. The new type of life has been crushed. The forces represented by the peasant, the country and the Catholic church have now the upper hand in Austria.

The rôle which the Catholic church expects to play in the future of Austria has been repeatedly indicated during 1933 in the speeches of Dollfuss and of Catholic leaders. They declare their aim to be the development in Austria of a fascist state after neither the German nor the Italian model; a corporative state based upon the principles of the Roman Catholic church as enunciated in the papal encyclical "Quadragesimo Anno." Since May, 1933 Dr. Enders, former chancellor, has been at work upon the drawing up of the new constitution for this Catholic corporative state. Dollfuss has announced that the constitution will be made known at Easter. Some of the changes involved in this religious and cultural revolution are already apparent.

* * *

A Strong Return to the Catholic Church

For the project of widening the imperial bridge *(Reichsbruecke)* over the Danube at Vienna, 2,000 workmen had to be engaged. According to official arrangements 80 per cent of these must be members of the Christian trade unions *(Christliche Gewerkschaften)*. This means that the 80 per cent must be Catholic.

Last fall the pastoral letter of the Austrian bishops contained the statement that the Dollfuss government was really the first Austrian government since the war to do anything for the Catholic church and that the church would stand by it.

Few countries have suffered so much as Austria from unemployment throughout the whole post-war period. Now that the receiving of employment depends so largely upon membership in the Catholic trade unions it seems that workers are streaming back into the Catholic church. This fact was the central theme of a leading article in the Reichspost (government organ) on Feb. 18, written by Father Bichlmaier, S. J. one of the most important representatives of the vatican in Austria. The same official paper, on Feb. 17, called this "strong return movement to the church" a "mass movement." Referring to the same fact Father Bichlmaier wrote: "The conflict is over (the civil war) and the enemy has been defeated. Now begins a 'post-war' period of a unique character."

Not all return, however, to the Catholic church. In a certain social settlement in Vienna, since the February fighting, a number of welfare workers approached one of the leaders in the settlement and said: "We find that we ought to belong to some church. We do not want to belong to the Catholic church. Can you tell us how we can belong to a Protestant church?"

* * *

Socialist-Inclined School-Teachers Dismissed

Following the overthrow of the socialists and the taking over of Vienna by the Dollfuss forces, 150 school-teachers with socialist sympathies were dismissed in the city. Of these eight were directors of secondary schools. Similar dismissals have taken place in other parts of Austria. I have personally spoken with dismissed teachers and seen the notice of dismissal.

Once more compulsory religious exercises with the duty of attending for all children whose parents belong to any denomination have been introduced into the Vienna schools. Children must attend even if their parents do not wish them to.

In the schools all children are required to wear the emblem of the Dollfuss "patriotic front." At first the nazi pupils wore it with the arrow pointing up, the socialist ones with the arrow down. Then appeared an order that all must wear it horizontal. School children must now greet their teachers with the slogan, "True Austrian" *(Treue Oesterreichischer)*.

* * *

Resist Fascist Violence

Every organization connected in any way with the social democratic party has been dissolved and its property taken. This applies to educational, cultural, and sport no less than to political organizations. For the forbidden and dissolved party, however, the important thing is not that they were beaten but that they did fight.

Government proclamations offer two schillings reward for each rifle and fifty schillings for each machine gun surrendered. The same reward is offered for those who give information about others leading to the discovery of weapons.

Meanwhile the nazis wait. They were the first to give help to the starving families of the killed, executed and wounded socialists. Also the nazis acclaim these socialists who fought as heroes, and call the executed ones martyrs. They invite the workers now to join with the nazis. Many workers do. For two reasons: hatred of Dollfuss and of the heimwehr, and because they think the nazis will bring the revolution.

DONALD GRANT.

France Honors S. O. Levinson

Mrs. Charles W. Gilkey Feted by Y.W. C.A.—Sunday Evening Club Hears Notables—A Significant Merger

(Correspondence from Chicago)

CHICAGO, March 26.—As announced last week in these pages, a deserved honor has come to Mr. Salmon O. Levinson, eminent Chicago attorney and proponent of world peace. On March 16 the French government conferred upon him the decoration of the Legion of Honor. The decoration was presented at the French embassy in Washington by Ambassador Laboulaye, and the citation accompanying the decoration said that it was awarded in recognition of Mr. Levinson's work for the outlawry of war which preceded and laid the groundwork for the Pact of Paris outlawing war, and also for other significant contributions toward world peace.

As a matter of fact, as the Daily News says editorially, "Mr. Levinson did not merely 'work' for the outlawry of war; he originated the idea, and he was the principal instrument in bringing about its adoption." His fertile mind conceived the possibility of ridding the world of war by having the nations renounce it as an instrument of national policy, and it was mainly his advocacy of this idea in addresses and published articles and by enlisting others in its support, supplemented by his active personal diplomacy, that finally secured the adoption of the multilateral treaty popularly known as the Kellogg-Briand pact. Even if all the hopes entertained when the pact was adopted do not find realization, that fact will not demonstrate the unsoundness of the idea; it will demonstrate only the lack of good faith on the part of governments.

* * *

Mrs. Gilkey Honored At Y.W. Banquet

Mrs. Charles W. Gilkey, former national president of the Y.W.C.A., was guest of honor and principal speaker at the annual nationwide banquet of business girls held at the Harriet Hammond McCormick Y.W.C.A. on the evening of March 20. Mrs. Gilkey spoke on "International and Interracial Good Will," and addresses were also delivered by Mrs. Frank P. Hixon, chairman of the business and professional women's department of the "Y," and Mrs. William L. Hodgkins, president of the organization.

The banquet is a national event, celebrated simultaneously in all Y.W.'s throughout the country, and the theme of the program this year was "These Things Shall Be!" The national council asked each city to prepare a list of five goals toward which business women should be working in the next ten years. The list chosen by the Chicago girls included world peace, international and interracial good will, unemployment insurance, old age pensions, etc.

* * *

Sunday Evening Club Brings Notable Speakers

The Chicago Sunday Evening club presents a brilliant galaxy of speakers throughout its entire season. For the past few Sundays it has been particularly fortunate with such outstanding preachers as Dr. G. Bromley Oxnam, president of De Pauw university; Bishop Francis J. McConnell, and Canon B. H. Streeter, the notable scholar of Queen's college, Oxford, England. The Sunday Evening club congregation is looking forward eagerly to the annual visit of Dr. Harry Emerson Fosdick which occurs on Sunday, April 8.

* * *

Garrett Institute and Chicago Training School Unite

Two prominent Methodist educational institutions will affiliate with the opening of the autumn quarter in September, 1934, when the union of Garrett Biblical institute and Chicago training school will be consummated. The Chicago training school will leave its south side home and take up its residence on the Evanston campus of Garrett, where it will be known as the Chicago training school affiliated with Garrett Biblical institute. In cooperation with Garrett it will conduct a program of graduate professional religious training for women. Garrett will continue its graduate work in theology for men students. Dr. H. G. Smith, president of Garrett, will have general oversight of both institutions, and Dr. L. F. W. Lesemann, president of the training school, will become director of the reorganized training school and professor of practical theology in Garrett. Some members of the training school staff also will be transferred. It is hoped that educational work of another type may be continued at the old home of the training school under Methodist auspices.

* * *

Fraudulent Elections

The Better Government association, of which Mr. E. J. Davis is superintendent, is taking a leading part in a valiant fight to stop fraudulent elections. The facts brought out in the Heller-Hasten election recount and in other investigations are appalling. The Better Government association has published a reprint of a padded registration list in one precinct in Ward 1 of this city, a copy of which has come into my hand. The list has been checked over by the Women's civic council, and the facts are almost beyond belief. Of a total of 630 names on the poll list, 401 are fraudulently registered; and a careful check-up shows that of these 401, 285 voted fraudulently in the 1932 election. There are only 229 legal voters in the precinct, but nevertheless Hasten received 496 votes and Heller only 18. By such processes we elected a judge to preside in one of our important courts! A good many groups are working together to remedy this condition; but it is a difficult, costly and dangerous job to fight the political-criminal ring.

* * *

And So Forth

A pioneer Chicagoan, perhaps the outstanding Baptist woman in the middle west in her day, Mrs. R. R. Donnelly, died on March 18, at the age of 88 years. She was a noble woman. The funeral service was conducted by her pastor, Dr. Perry J. Stackhouse, of First Baptist church, and Dr. John Timothy Stone, president of Presbyterian theological seminary.

CHARLES T. HOLMAN.

Labor Triumphs at London Polls

A Victory for Herbert Morrison—B.B.C. Gets a Surprise—Death of Lord Aberdeen—Asks Dole Increase

(Correspondence from England)

LONDON, Mar. 13.—In its early days, and they were great days, the London county council was under the control of what was called the progressive party. Then for a generation the municipal reformers, who were chiefly conservative, held office. Last week labor, after a striking victory at the polls, began a new chapter in the history of London. For the first time London is now under the leadership of labor. The first chairman of the council will be Lord Snell. The chief of staff, Mr. Morrison, whose strategy planned this great victory, has his reward; for three years labor will have a chance of making its policy effective in housing and education, and in some measure in the relief of poverty. London, like New York, is larger than many small nations; its revenues are to be measured as those of a state; its power to set a standard for other cities is great. The conservatives are blaming the apathy of the voters who did not vote, but it has to be proved that those who abstained would have voted against labor. One thing that helped labor was the fierce attack made by Lord Beaverbrook upon the cooperative societies and his bitter appeal to London to keep the "hooligans" out, but more than everything else the victors owe their victory to the slow and hesitating way in which the municipal reformers dealt with housing and their parsimony in their attitude toward education.

Mr. Herbert Morrison is only 46. He has won for himself a great name as an organizer. In the last labor government he was minister of transport. He began life as an errand boy at 14. He has gone far and will go farther.

* * *

A Surprise at The B.B.C.

On Tuesday, March 6, in the program of the B.B.C. there was this item for 7:30 p.m.: "The National Character—'Modern Industry and National Character'—Mr. William Ferrie." Mr. Ferrie is employed in a large engineering work. He was to give an account of his day, telling us what his workmates were thinking and saying and something of the effect of machinery on them. When 7:30 came Mr. Ferrie declined to speak owing to the alterations which the B.B.C. had made in his manuscript. He sent this manuscript to the News-Chronicle which printed it in full. No one knows to this day just what were the alterations demanded. This sensational event has given rise to various comments.

The B.B.C. authorities declare that Mr. Ferrie had had his manuscript with the "cuts" forty-eight hours before and could have made his protest earlier. They had taken out of it certain passages which were in the nature of political propaganda and irrelevant to the talk. They were in fact communistic. Mr. Ferrie declares that he was no more political than Sir Herbert Austin had been when he spoke as an em-

ployer. Some are criticizing the B.B.C. for its supposed leanings to conservatism; others again think that the B.B.C. was mistaken in not letting Mr. Ferrie express what was in his mind; they say that he could only do injury to his own cause by his crude clichés. Others think it was a bad blunder though they do not defend Mr. Ferrie. The task of the B.B.C. is admittedly difficult and it should be remembered that its officers have had to submit to more attacks from the right than from the left. If in this case they have offended the left, it should not be forgotten that they have excited on other occasions the wrath of dukes and duchesses and of colonels in the clubs and of many true blues. But the facts are not all disclosed as yet.

* * *

Passing of Lord Aberdeen

The death of Lord Aberdeen revives many memories. He was a close friend of Mr. Gladstone, who gave him confidence while he was still young. He was also a friend of Henry Drummond, that knightly Christian who did so much for the students of the world. In his political life he was governor general of Canada and lord lieutenant of Ireland. Throughout his long life he was the most gallant and cheerful of men, entering with zest into every human interest, keen upon folk-dancing and Scottish stories and keen upon his practical following of his Master.

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The Claims Upon The Surplus

The archbishop of York set a storm going when he wrote advocating that all who believed that the first claim on a surplus in the revenue must be the restoration of the amount cut from the "dole" in 1931. Many have rallied to his side. But the chancellor rebukes him, perhaps because when he restores the cuts he does not want to be suspected of yielding to pressure. Lord Cranborne wants to know whether he was or was not speaking as a prince of the church and implies that he has no right to intervene as a spiritual officer in such a matter. Others think that he is taking a short-sighted view; lower the income tax, they say; set the money so saved to the income-tax payer free to stimulate industry and there will be more work for the workless. On the whole the religious leaders of the nation in all churches have supported the archbishop. His intervention has been useful apart from everything else in that it has given a practical example of the power which the church might have if only it were boldly led. Dr. Temple received the same criticism on the days of the general strike in 1926 when he spoke words of conciliation.

* * *

And so Forth

There is an increasing tendency to discuss the problem of "collective security" as of first importance. The choice is said to be between our outbuilding others in warships and aircraft or our seeking security in "a collective system in which each country is ready to take action against any state which imperils the whole new order."

Cardinal Gibbons is said to have been asked on his return from the vatican: "Did not your eminence feel that you were in the presence of an infallible pope?" "Well, he kept on calling me Jibbons."—The St. Martin's Review.

EDWARD SHILLITO.

Instruct Schools in Temperance

Washington in Vigorous Campaign—Bootleggers Thrive in Northwest—A New Deal for Seattle

(Correspondence from the Northwest)

SEATTLE, March 20.—A new movement in the field of prohibition has been organized in Washington and is carrying on a vigorous campaign of education in the schools of the state. It is known as the Scientific Temperance foundation and is headed by Emery Asbury of Tacoma, former president of the State Teachers' association. Leading educators and representatives of parent and teacher associations are on the board. W. J. Herwig, former Anti-saloon worker, is author of the literature used and is director of the foundation. Mr. Matthew Hill, a young attorney known throughout the northwest in the cause of good government, is official lecturer and has addressed more than 15,000 high school students. Financing is by sale of literature and private subscriptions.

* * *

Prohibition Rally In Seattle

A prohibition rally under the auspices of the Anti-saloon league of the state was held in First Presbyterian church, Seattle, early in March with 2,000 people in attendance. Bishop Titus Lowe, of the Methodist Episcopal church, came from Portland and Dr. Hugh Dobson, executive secretary of the social service commission of the United Church of Canada, came to address the gathering. The response in attendance and in financial support indicates a renewal of interest in the liquor conflict. Plans are being made for the legislative sessions of 1936.

* * *

Bootleggers Do Big Business In Oregon

The Oregon state liquor control commission finds that its sales are way below anticipation. The chairman of the commission announces it as his opinion that bootleggers are still doing 75 per cent of the business. It is further pointed out that "the average citizen likes to buy booze in private and even yet is a bit apprehensive about being seen to enter a state liquor store." To deal with these problems of competition and timidity the following three proposals have been adopted: (1) Modify regulations so as to make beer available in or near dance halls. (2) Experiment with sales beyond the present closing hour of 8 p. m. (3) Evolve a delivery system whereby hard liquors may be purchased without the purchaser making the trip to a state bottle house.

* * *

Open State Stores to Combat Bootleggers

The state of Washington's liquor control board will open 18 hard liquor stores on March 24 with the intention of sponsoring 20 additional establishments as soon as business details can be handled. It is the intention of the board to combat bootleggers by keeping state stores open long hours

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and by cutting prices. For the time being the store will close at midnight. One million dollars worth of hard liquor has been delivered in Seattle and another million dollars worth is on the way, according to newspaper reports. Of the profits above expense, 30 per cent goes to the general state fund, 20 per cent to the old-age pension fund, and 50 per cent to wet areas according to population. Local option is provided for but dry areas do not share in state receipts from the sale of liquor.

* * *

Washington Council of Churches Will Be Organized

Wiping out a $3,000 debt of long standing and underwriting the current budget, a group of laymen have placed the work of the Washington-Northern Idaho council of Christian education on a better business plane than for many years past. Miss Gertrude L. Apel, an ordained minister of the Methodist Episcopal shurch, is full-time general secretary and Miss Garnet N. Kager, also trained in the field of religious education, is full-time office secretary. Plans are under way for a reorganization under the proposed name of Washington council of churches and religious education. There is at present no state council of churches in Washington.

* * *

Seattle Government Has New Deal

A new deal in city affairs seemed to be in the minds of Seattle voters when they swept in the outs and swept out the ins at the annual election. In spite of lavish expenditures of campaign funds, the man who desired to be reelected mayor was ousted, even though the city budget had been cut from $10,000,000 to $6,000,000 in three years. The newly elected mayor, Charles Smith, was endorsed by the Seattle council of churches committee on social affairs and was also backed by organized labor. All candidates endorsed by labor were successful, including James A. Duncan, an aggressive labor leader who has consistently stood for prohibition.

* * *

And So Forth

Seattle has recently listened to lectures by Frank R. Crosswaith, brilliant Negro socialist; Tracy Strong, secretary for the world's committee of the Y.M.C.A. in boys' work; T. Z. Koo of the World's Student Christian federation; Elim Anderson, president of Linfield college and Oswald Garrison Villard of the Nation.

University Christian church, Seattle, installed Dr. J. Warren Hastings of Savannah, Georgia, as its new pastor last week. Dr. Hastings follows Dr. Cleveland Kleihauer, who left this great church after 20 years of ministry to help establish a new church at the southern branch of the University of California in Los Angeles.

In recognition of service rendered to the American-Swedish communities of the Pacific coast, the king of Sweden, through the local counsel, has conferred a high honor on Dr. Emil Friborg, pastor of the First Swedish Baptist church of Seattle. At a largely attended public meeting, Dr. Friborg was knighted and is entitled to be known as a Knight of the Order of Vase, first class. This distinguished scholar and preacher has been ministering to the largest Swedish Baptist congregation on the Pacific coast for more than 20 years.

E. A. Fridell.

Free Church Ideal Grows

German Pastors Seek "Spiritual Rebirth" —Müller Continues Fight—Barth Still Teaches at Bonn

(German Correspondence)

Elmira, N. Y., March 24—A free-church sentiment is abroad in Germany, 15 years too late, but better late than never. At the war's close about 200 "religious socialists" pled for complete separation from the state. They lost. The church has continued to receive financial favors from the state. It was the threat of the state to cut off its subsidies which cowed the Lutheran bishops into abandoning the Emergency league recently.

"Are not free religious communities the only way out?" This question dominates the minds of many outstanding Christian leaders today in Germany. Martin Rade, founder of Die Christliche Welt (Germany's "Christian Century") has stirred thousands by his searching editorial on "Leaving the Church." He graphically describes the dilemma of his own soul: "I was born and reared in the church; I know only it. With ardent devotion have I given a lifetime of labor to it. Now it doesn't please me. It is so proud, it knows nothing of the humility of Christ. It seeks to force my conscience. I feel it rejects me and the Master's gospel and would be relieved if we would leave it to its own philosophy of life." But then come other thoughts, inspired by Tersteegen and Luther—"When your church is most in danger then it needs its true friends all the more." Rade closes with the reflection that when Paul and Barnabas found their own people rejecting eternal life they said, "Lo, we turn to the gentiles." His editorial closes with these words: "Enough for now. Food for thought."

* * *

Pastors Seek Freedom, Spiritual Rebirth

Already in January the Pastors' Emergency league had convened in "a free synod." The 400 pastors who gathered at the Hohenzollern Platz church in Berlin represented a grim realization that the national church and the Christian conscience might prove incompatible. Now in March they have met again, this time 800 strong. In submarine commander Pastor Niemöller's parish house they discussed the possibility of the complete separation of church and state. These pastors went on record opposing the dictatorship of Müller, anti-Christian pronouncements by certain nazi spokesmen, and the identification of the swastika and the cross.

Another factor in the free church movement is the pastors' fraternities of south and west Germany. These groups sprang up spontaneously a year ago, stimulated by the national rebirth. They seek spiritual rebirth. Lay fraternities, likewise for devotional inspiration, have been formed in many spiritually awakened parishes. These fraternities are seeking desperately to renew the national church and to turn its militant enthusiasms into spiritual channels. But if suspensions go on, and if racial theories supplant spiritual truth, these fraternities will be the vanguard of the new church.

* * *

Müller Keeps Up The Fight

Reichsbishop Müller, backed by General Göring, continues relentlessly against those who refuse to make room in Christianity for racialism and aryan paragraphs. Fewer arrests have been made this month than in January and February, however. Pastors who have been suspended continue in their parishes while their congregations file a vigorous injunction which generally results in a removal of the suspension. Niemöller continues in Berlin's fashionable suburb, Dahlem. Bishop Marahrens carries on in Hanover. Pastor Petersen, suspended for praying "for our misguided Reichsbischof," still ministers to his Berlin congregation.

* * *

Nazis Absorb Youth Groups

On Sunday, March 4, the Berlin Protestant cathedral was the scene of the fusion of the church youth organizations (the Y.M.C.A. and Y.W.C.A.) with the Hitler Youth. Each retains certain hours weekly of the youth's time. Church leaders fear in practice it will work out onesidedly and will undermine the future of Protestantism in Germany.

Baldur von Schirach, Hitler's youth leader, declared war one week later on Catholic youth groups. Threatening to defy the stipulations of the concordat, von Schirach continued amid great cheering: "All our members are free in their sectarian pursuits, but we do not permit interference in the education of youth by those who know nothing about educating youth." This speech was delivered at Essen on March 11. Already for weeks in several districts of Germany public appearance of the Catholic youth had been forbidden.

* * *

Barth Still Teaches At Bonn

Karl Barth is still teaching at Bonn. Orders for his dismissal were signed and released to the press. But they represented the element in national socialism which seeks to solve the church conflict by the method of clubbing. Hitler, ably supported by Minister of Interior Frick, has stood for allowing the church freedom to order its own affairs. In spite of the fact that Barth's salary is paid by the nazi government he is still there. The fact that Barth has a Swiss passport as well as German citizenship is important, but not decisive. The most decisive factor is that the nazis were brought into power by the votes of Protestant Germans, including surely more than half of the 16,000 evangelical pastors. A member of Hitler's cabinet calls Pastor Niemöller his spiritual confessor. A number of the most powerful nazis have the highest personal loyalty to Karl Barth. He has never condemned Hitler or national socialism. He has fearlessly bared pagan implications of certain nazi thinkers. He has daringly led the defensive against enthusiasts who have sought to nationalize Christianity. But he has deftly used quotations from Hitler as his tool. Newspaper men keep us aware of the radical nazi elements. Such acts as this retention of Barth remind us of the moderating majority.

Ewart Edmund Turner.

Machen Transfer Provokes Storm

Minority Group Will Complain to State Synod—New Basis for Stewardship —The Temperance Conference

(Correspondence from Philadelphia)

PHILADELPHIA, March 19.—The conflict between the general assembly of the Presbyterian church and its board of foreign missions on the one hand and Prof. J. Gresham Machen and his fellow critics on the other became an issue for the Philadelphia presbytery at its March 5th meeting, when Dr. Machen's application for admission by letter of transfer from the New Brunswick presbytery was presented. Upon recommendation of the credentials committee, the motion to admit him carried 78-48. It has since been revealed that at the meeting of the credentials committee only four members were present, two or three of whom were sympathetic with Dr. Machen, two of them being colleagues of his at Westminster theological seminary, of which he is president. Other committee members arriving late were astonished at the action. At the presbytery meeting Dr. Machen was not required to answer certain questions, which were asked him, such as: "What work do you propose to do within the bounds of the Philadelphia presbytery? Has not your dissatisfaction with the board of foreign missions resulted in your participation in the formulation of another board of foreign missions, not responsible to the general assembly?"

The minority has given notice of taking a complaint to the synod of Pennsylvania, convening in June at Washington, Pa., against the action of presbytery in admitting him. If one-third of those present at presbytery sign the complaint, as now seems likely, action will be held up until it is disposed of by the superior courts. According to this complaint, his ordination vows include not only acceptance of doctrinal standards but of "obedient submission" to the form of church government. On this ground he is accused, as president of the independent board of foreign missions, of diverting Presbyterian funds.

* * *

Adopt New Basis of Christian Stewardship

The united stewardship council of the Churches of Christ in the United States and Canada, sensing the need of a restatement of the basis of stewardship due to its limitation, on the one hand, to tithing, or the stewardship of substance, and on the other hand its extension to the whole of life, making it practically synonymous with Christian service, has been working for the past two years on a new basis of Christian stewardship, which, drafted by a committee, headed by Dr. William E. Lampe, secretary of the executive committee of the general synod of the Reformed church, has been unanimously adopted, as follows: "God is the Creator of all things and Father of all men. In him all things consist, and to him all belong. In him man lives and moves and has his being. God purposes man's highest welfare in fellowship with himself. God has endowed man with manifold gifts of body and mind. He has entrusted to him the use and control of things and given him dominion over the works of his hands in partnership with himself. As steward of all he is and has, man's use and control of all entrusted to him is for the development of his own character, the betterment of his fellowmen, the service of Christ and the glory of God. The true steward constantly and joyfully recognizes and acknowledges his stewardship. As a partner of his heavenly Father, he shares himself and his possessions with all mankind."

Copies of this new statement have been sent to stewardship leaders throughout the world.

* * *

Temperance Conference Demands Cooperative Action

Representatives of 14 denominations in the Feb. 28-Mar. 1 conference here, called by the Anti-saloon league for future temperance strategy in a findings committee report, made a commendation and appreciation of the spirit of the Anti-saloon league leaders but recommended three significant changes in the league: "that the board of directors study carefully from the standpoint of efficiency the services of the national, state and district leaders with a view to making such changes as will strengthen the personnel, organization and work; so amend its constitution as to promote a larger degree of autonomy and responsibility in state organizations; eliminate the constitutional provision whereby state superintendents are nominated by the general superintendent." A careful study was also urged of the possibilities of youth enlistment.

"We believe it to be not only highly important," they declared, "but utterly imperative that the various temperance

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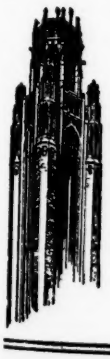

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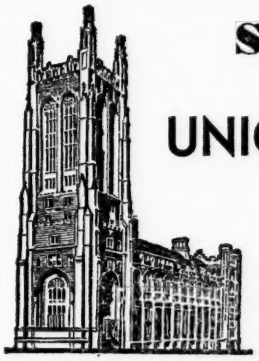

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organizations in the United States be brought into closer cooperative action and, as far as possible, into a working union. Looking toward the accomplishment of this end, we request the church representatives here present to call an early meeting of the representatives of the churches and of the temperance organizations and especially to counsel with any committee that is already appointed toward this purpose."

Dr. Homer W. Tope has been reelected for the 15th time as superintendent of the Pennsylvania Anti-saloon league.

* * *

Presbyterian Ministers' Fund Enlarges Directorate to 18

The Presbyterian ministers' fund has enlarged the board of directors from 11 to 18, adding thereto Dr. Robert S. Inglis of Newark, Pres. Charles M. Jacobs of Mt. Airy, Pres. James A. Kelso of Pittsburgh, Prof. F. W. Loetscher of Princeton, Dr. Daniel A. Poling of New York, and Robert C. Ligget of Valley Forge. Although no official action has been taken for a more inclusive board of corporators, yet a broadening policy is evident. Policy holders are now from all evangelical Protestant denominations, and there are those who believe that a voice in the management should not be limited to the presbyterial system. Apparently the aims of the fund's critics have been achieved. The president's salary has been reduced. The first cut in any other salary has been made, from 10 to 15 per cent. Expenditures have been reduced. The office of counsel has been abolished. Three of the four persons who had to carry their case to the state supreme court are now on the board. (The fourth is deceased.) In the 175th annual report Pres. Matthew J. Hyndman tells how "the fund has come through the depression unimpaired in strength and with increased usefulness and responsibilities."

* * *

Methodist Conference Stirred By Nationalism and War

Nationalism and war stirred the 147th annual session of the Philadelphia Methodist conference in two vigorous debates on the report of the social service commission, headed by Dr. Gladstone Holm, which was read by Frank E. Maker, and Dr. E. H. Brewster's resolution against the Vinson naval armament increase bill. Both were adopted. "Nationalism in many instances has become the religion of the nation," the report deplored, calling the Vinson bill "an invitation to war and not to peace." "We honor the pluck of those college boys who for conscience' sake have refused to take military training." The report protested against block-booking in motion pictures, for "the welfare of the children and youth of America demands that block-booking, blind-buying, and associated practices must be ended." Dean G. Floyd Zimmerman, of Temple university school of theology, was received into the Methodist conference membership on credentials from the Congregationalists.

CHARLES DANIEL BRODHEAD.

Chicago Auto Accident Deaths Trebled Since Beer's Return

The research department of the American business men's prohibition foundation reports that the monthly increase in automobile accident deaths in Chicago has nearly trebled since the return of legalized beer.

Gandhi Raises Relief Funds

All Provinces Respond Generously—A Remarkable Indian Christian—Bengal Council Rejects Lotteries Bill

(Correspondence from India)

NAGPUR, Feb. 27.—Mr. Gandhi has made a change in his program of tour for anti-untouchability work and plans to arrive in Bihar on March 11. He will be visiting the areas in Bihar affected by the earthquake and will help with his advice the reconstruction efforts now under consideration. Mr. Rajendra Prasad, the prominent congress leader of Bihar, took the lead in organizing the central relief committee, and Indians of all provinces have made a magnificent response to his appeal for funds. Last week the fund at the disposal of the central committee amounted to over Rs. 1,500,000, and every day it is being swelled by contributions sent in from all parts of India. A very pleasing feature of these collections is that it is made up, for the most part, of small amounts contributed by the middle class and the poor. Some of the Indian newspapers have been rendering a great service in this connection. The Bombay Chronicle, nationalist daily of Bombay, raised from its readers up to the end of last week Rs. 164,500. The Hindu, leading Indian daily of South India, has received so far from its readers over Rs. 91,000, and every day these newspapers are receiving substantial amounts which they forward to Mr. Rajendra Prasad's fund. Mr. Gandhi's advice and help in the wise use of the funds at the disposal of the central relief committee has been sought by Mr. Rajendra Prasad, and in response he is suspending his anti-touchability campaign and visiting Bihar. The viceroy's fund also is being liberally subscribed to by the public. The central relief committee is working in cooperation with the government authorities who administer the viceroy's fund, as well as the funds which the government is making available for reconstruction work. This friendly cooperation between the government and some of the prominent congress leaders is greatly to be welcomed.

* * *

A Remarkable Indian Christian

Recently the death was announced of Mr. Madhu Sudan Das of Cuttack at the age of 86. He was for a time one of the ministers of the government of Bihar and Orissa. Hearing of his death Mr. Henry W. Nevinson, British journalist and author, writes of the intimate contacts he had with Mr. Das in the year 1907 when he visited India and pays a fine tribute to his Christianity in the following words: "Mr. Das was regarded by his fellow Indians as a saint possessed of miraculous powers, especially by way of healing. This confidence in his powers was all the more noticeable because he was a Christian. He had been a Christian from early manhood, though perhaps his Christianity was not dogmatic or ecclesiastical. His faith, as he often told me, was founded entirely upon his heartfelt admiration for Christ's prayer, "Father, forgive them, for they know not what they do." "The man who could utter that prayer while dying under the most terrible torture," he would say to me, "must have been divine. Since the moment I first heard that prayer I have never doubted it." Mr. Das was a great patriot, and did a great deal for the promotion of Indian industry in his province.

* * *

Quest for the New Dalai Lama in Tibet

With the recent death of the priest-ruler of Tibet, the people of that country are waiting for the reincarnation of the Dalai Lama who is to occupy the throne. Messages received in India from Lhassa, the capital of Tibet, give some particulars about the way in which Tibetans are looking for the arrival of their next ruler. Prayers are being offered throughout Tibet for the speedy reincarnation of the Dalai Lama. The Dalai Lama, before death, gives some indication as to where his reincarnation will be found. He may, for instance, leave instructions for a search to be made in a village with such and such characteristics. Children born about the time Dalai Lama died are then examined for certain traits of which the length of the lobes of their ears is apparently one. Those children with the maximum number of these characteristics are questioned and on the strength of their replies a further selective process takes place. The regency lasts until the young ruler is 18. It is held in Tibet that children likely to be the incarnation of a deceased ruler are not intelligent enough until the age of three or four to answer the ritualistic questions addressed to them at the testing ceremony. The child who is finally chosen as the future ruler may belong to the poorest family. In this way there is a form of democracy in Tibet, though the basis of it is the faith that people have in reincarnation. American democracy may not, however, accept this form of democracy as of the genuine brand!

* * *

State Lotteries Bill Defeated In Bengal Council

Public men in India are sometimes found to be advocating the introduction of lotteries by the state for raising money for public purposes. Serious proposals have recently been made in India for finding money for reconstructing the earthquake-devastated areas in Bihar through lotteries promoted by the government. A bill was recently introduced in the Bengal legislative council which sought to authorize lotteries as a means of raising money for public and quasi-public purposes. But it is gratifying to learn that the government strongly opposed the measure, and it was rejected by the council.

* * *

Metropolitan of Jacobite Syrian Church in India Dies

Mar Dionysius, the Indian metropolitan of the Jacobite Syrian church of South India, died last week at Kottayam in Travancore. His career is remarkable because he offered resistance to the claims put forward by the foreign patriarch of the Jacobite church at Antioch for control over the temporalities of the Church in India. For this he had to suffer excommunication for some time by the foreign patriarch. But he boldly fought and worked for the autonomy of the Indian branch of this Eastern church. Some of the questions relating to the endowments of the church are still unsettled.

P. O. PHILIP.

Pu Yi Ascends Puppet Throne

Resumes Faded Glories of Ancestors—China's Constitution Revised—Ricksha Exploitation to be Curbed

(Correspondence from China)

SHANGHAI, March 1.—The central government tried hard to substitute the western New Year holidays for the old Chinese ones. The result was two New Years. To a Chinese banker I remarked: "Well! I presume you will have *no* holiday at the Chinese New Year." "Oh yes!" he replied, "we shall! We're taking these holidays (Christmas) for the government. We shall take the old ones for ourselves!" And they did!

* * *

Pu Yi Ascends the Throne

Today in "Manchukuo" the last scion of the Manchas is, for the third time, to ascend a throne. Under another dynastic name Pu Yi resumes where his ancestors left off in China and begins again where they were before they entered it. He sits on a throne made in Japan and upheld by Japanese bayonets. Whether it will be more comfortable or permanent than the others none can tell. To outsiders he looks like a pawn in a puppet kingdom. He may have been ambitious to resume the faded glories of his ancestors but certainly his own strength did not make that possible. One wonders what he thought in the three days of retirement for preparation for the coronation. His resumption of dynastic honors means little to China. To Japan, I fear, it means someone to manipulate. Is it to mean to Pu Yi the third time and out—or what? Even if his exaltation be short one hopes it may not be embittered overmuch with sycophantic adultation, conflict or catastrophe.

* * *

Revise China's Constitution

Yet another attempt to remake something not new is in the offing. China's constitution is again undergoing revision. No constitution so far put forth has sufficiently expressed the emerging mind of China, or met her needs, to hold on long. China's territorial responsibilities have been clipped. The clippings may go further. This gives the emerging government more opportunity to concentrate on achieving solidarity and organization. Yet even so the territory to be governed is still huge, the population stupendous and the problems mountainous. How can China be expected to embody quickly her experience of 4,000 years in a constitution that will meet her modern situation? We must be prepared for considerable time to elapse ere China will be able to embody her mind in a constitution that will work very long. This latest attempt shows that her mind is, however, active on the problem.

* * *

Chinese Ask Additional Power In Shanghai Council

Shanghai has a question or two in the open that may cause flurries in various dove (?) cotes. The Chinese are asking that their representatives on the Shanghai municipal council be increased from five to nine so that their influence therein may equal that of the foreigners. They argue that their representatives should be proportional to the amount of taxes they pay, which is larger than that of other sections of the community. The council has declined to grant the request. The reason given is that since this is a foreign settlement the power must remain in foreign hands. The editor of one leading foreign paper, while agreeing that there should be no taxation without representation, did not agree that this meant representation in proportion to taxes paid. That's a new point to me! Another agreed that this idea of proportionate representation is reasonable. Both felt that the power must remain where it is. Since the voting power is largely in the hands of foreign rate-payers it probably will—for a while!

* * *

Seek to Curb Ricksha Exploitation

For five months a committee appointed by the Shanghai municipal council has been delving into the ricksha business. Its report is a tale of ghastly exploitation of the helpless ricksha pullers. They and their dependents total 140,000. As uncovered, this business is one of inhuman racketeering. To reform means conflict with those who do not care what they do. The municipal council, it appears, has allowed the licenses, costing $2 or $3 (Mex.) a month, to get into the hands of small groups which hold them more or less permanently. These license plates have been sold, at times, for prices averaging $253. The profit each month to a license holder was about $4.82. The holder of two license plates could thus earn more than the average monthly income of a ricksha puller—$9.63. A new ricksha costs about $90 Mex. The owner of a ricksha, unless squeezed too much by holders of license plates, might make from 100 to 300 per cent in one year on his investment. With a view to curbing this ruthless exploitation the committee recommended an experimental cooperative organization and an experimental monopoly, to which the council should issue licenses, both being under municipal control. To curb the exploitation for profit it is proposed that the rental for each ricksha shall be reduced and fixed, and the profits by the organizations concerned be kept at a maximum of 15 per cent. It is hoped that this attempt to curb exploitation in the interest of workers in a muscle-straining and nerve-wracking task will be successful.

* * *

And So Forth

The Shanghai municipal council now has a woman, Miss Eleanor Hinder, an ex-secretary of the Y.W.C.A., on its secretariat. She is building up a new department which concerns itself with such matters as factory inspection, labor problems and the like.

The United Church of Canada, in Szechwan, became at the end of January formally a synod of the Church of Christ in China.

During the same month a group of 16, among them Dr. D. Willard Lyon, met in Peiping and decided to start a rural journal. Mr. T. H. Tsui, secretary on leave from the National Christian Council of China, will be editor.

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Mrs. Roosevelt in Puerto Rico

Mr. Tugwell Plans Thorough Economic Survey—Needleworkers in Sad Plight —Churchmen for Status Quo

(Correspondence from Puerto Rico)

SANTURCE, P. R., March 15.—Puerto Rico is no longer "the forgotten isle." Representatives of the government and the churches have been frequent visitors during the past few months. The presence of Mrs. Roosevelt is just now an absorbing interest. She has managed to visit many parts of the island, generally escaping the crowds and seeing things which would not ordinarily be a part of an officially conducted itinerary. She came prepared to take horseback trips up into the hills, where the poorest people live. Some of her excursions have been made in a humble Ford, instead of in the official cars of the island government. She has frequently visited the poorer sections of the cities and the needlework and tobacco factories, recognized by few if any of those she met. However she has also had important conferences with the officers of the insular government, prominent people of the island and the representatives of the press. She reads the island newspapers in Spanish, and is able to understand a good deal of what she hears. Last Sunday she attended church, though many tourists take a religious vacation when they leave home. There appears to be considerable reason to hope that Mrs. Roosevelt will take away more than a superficial impression of the beauty, and the economic distress, of the island.

* * *

Mr. Tugwell's Survey of Economic Conditions

Rexford Tugwell, of the President's "brain trust," reached Puerto Rico on the same airplane with Mrs. Roosevelt and her party of women reporters and field investigators. He plans another "survey" of the island's economic condition; though surveys without constructive result have become almost a joke with people here. However, there seems to be a new government policy for Puerto Rico, perhaps a new deal. Secretary of War Dern, still the actual seat of authority for the island government, is reported to have said that if the people of Puerto Rico would keep their money at home and raise their own food many of the economic problems of the island would disappear.

Professor Tugwell has announced that he will study these questions: how soon Puerto Rico, under a careful, unified plan would be able to produce the major part of the food products which its people consume; the sort of food products which can be profitably cultivated; the better use of all sorts of land; the system of taxation in relation to absentee owners; the control of the sugar companies so as to secure living wages for the laborers; the organization of marketing corporations; the reorganization of credit for production, and insurance against hurricanes, and methods for putting these plans into effect. Heretofore the activities of the department of agriculture and the experiment stations seem to have been mainly concerned with increasing the yield and improving marketing conditions of the sugar and tobacco crops, largely exported, and thus helping the owners of sugar stocks and tobacco factories more than the Puerto Rican laborers. Little has been done so far to study the capacity of the island to feed its own people. Cheap sugar and cigarettes are lavishly provided for the American people, but at the expense of our Caribbean neighbors, who are sweated and exploited under what seems to be a wasteful economic system.

* * *

Plight of the Needle-Workers

Recent investigations by a representative of Secretary Perkins of the department of labor into the conditions of the needlework industry in the homes of the women of Puerto Rico show that the embroidery, drawnwork and fine underwear, which were formerly a luxury of the rich, have now been made available on the bargain counters of the five and ten cent stores by the grinding down of the needleworkers in their homes under a system which has reduced the wages to about a tenth of what was paid for the same work 20 years ago. The average earnings of women workers in their homes on the delicate and difficult needlework is about one cent an hour, though the agents who distribute the work from the factories take out for themselves 25 to 50 per cent of the price paid by the contractors.

One is frequently told how much the men and women of Puerto Rico need the work in the cane fields and in the needlework industry, as though we were saving them from starvation by our altruism. Meanwhile we ship out from Puerto Rico hundreds of thousands of tons of cheap food and luxuries for use in the states; and in return are shipping back immense cargoes of emergency relief food from our great production and packing centers in the middle and far west. It would seem as if the principal profit of the transaction went to the transportation companies and the meat packers, and the bankers who finance these great exchanges, instead of to the Puerto Rican people, who ought not to need relief if they were properly compensated for their labor.

* * *

Would Preserve Status Quo in Missions

Representatives of the churches here on official visits in recent weeks apparently have not accomplished much in changing wasteful and inefficient mission methods. Although the new home missions volume (which ought to take its place beside "Rethinking Missions" as a textbook for missionary administrators) has many definite suggestions about the work of the churches in Puerto Rico, the church officials recently here seemed anxious to preserve the status quo, rather than to start anything new. No effort was made to study together a program of unified advance by the several agencies at work here. One could not help feeling that some of the Puerto Rican churches were being asked by their officials from the mainland to carry a considerable load of denominational excess baggage.

The most conspicuously aggressive movements among the evangelical churches of Puerto Rico at the present time seem to be the campaigns of some continental evangelists, who call themselves "defenders of the faith," the wave of emotional, even hysterical religion, which is sweeping through many of the churches, for lack of a more practical social program of service, and the evangelical men's movement, patterned after the Catholic Knights of Columbus, which some think tends to develop the material rather than the spiritual power and prestige of the evangelical churches.

GEORGE W. HINMAN.

Inter-Faith Good Will Movement In Rochester, N. Y.

The Catholic, Protestant and Jewish communions of Rochester, N. Y., have organized a permanent body known as the Inter-Faith good will committee to express their sense of comradeship and to consider such issues as may arise which are of common concern. According to Rev. Justin Wroe Nixon, of Brick Presbyterian church, the late Bishop John F. O'Hern of the Rochester Catholic diocese is to be credited with the initiative in this good move. The Rt. Rev. William M. Hart, vicar-general of the Rochester diocese, has been elected chairman of the committee. The first major activity of the new organization will be in an inter-faith dinner which will be held on April 9, and which will be attended by 300 members of each faith. Speakers at the dinner will be Archbishop Edward Mooney of the Rochester diocese, Rabbi P. S. Bernstein and Dr. Nixon.

Episcopal Church Congress to Meet in Philadelphia

The annual meeting of the Episcopal church congress will be held in Philadelphia April 17-20. Rev. Floyd Van Keuren of New York and Rev. W. B. Spofford, editor of the Witness, will speak on "What Should be the Relation of the Church to the NRA?" Rev. C. Rankin Barnes, of the department of social service, and others will consider "What Is the Relation of the Church to Social Change?" There will also be a discussion of the question, "In What Sense Do We Wish Christendom to be Reunited? Is Unity of Organization Essential?"

Wisconsin Begins Statewide Movement for Tolerance

A campaign for tolerance and closer understanding among those of various faiths was inaugurated throughout Wisconsin with the publication by the Wisconsin Jewish Chronicle of a special good will number in which Protestant and Catholic leaders endorsed the movement. Among those contributing to the issue were Rabbi Samuel Hirshberg, Archbishop S. A. Stritch and Dr. Glenn Frank.

Western Headquarters of Silver Shirts Are Closed

The western headquarters of the Silver Shirts, anti-semitic and anti-Catholic organization, located in Oklahoma city, have been closed. A decided setback to the efforts of the Silver Shirts was given recently by Gov. Murray's condemnation of the organization.

Dr. E. B. Chaffee as "Social Evangelist"

Rev. Edmund B. Chaffee, director of Labor Temple, New York city, and staff correspondent of The Christian Century, recently spent several days at Lockport,

N. Y., as a "social evangelist." Several hundred persons attended the meetings in which Dr. Chaffee spoke on such subjects as "The End of an Age," "Our Pagan Society," "Our Greatest Collective Sin," "Christ or Caesar?" and "What Must Christians Do?" The meetings were arranged by the pastors of Lockport.

The New Films

These summaries and evaluations are supplied by The National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Catherine the Great

(Doug Fairbanks jr., Elizabeth Bergner) (U.A.) Gorgeous British production with dissolute Russian court of 18th century as luxurious background. Fine narrative sweep and notable acting. But historical characters are utterly distorted and thrilling history of period reduced merely to sex intrigues of all concerned.

For A: Notable. For Y: Doubtful. For C: No.

George White's Scandals

(White, Vallee, Durante, etc.) (Fox) George proudly publicizes himself in masterpiece of bad taste and stupidity. Lavish as spectacle, cheap in content, descending even to suggestive dancing and risque songs by baby girls. Mostly crude, vulgar, or inane, and the rest silly. Some garbage comedy.

For A: Trash. For Y: Trash. For C: Trash.

Good Dame

(Fredric March, Sylvia Sidney) (Para) Shoddy concoction wasting March in rôle of illiterate carnival-crook, devoid of all moral sense, easy conqueror of women, suddenly stricken with true love when he meets cheap but honest little chorine. Seamy adventures, demoralizing environment, benighted characters, but moral ending.

For A: Mediocre. For Y: Trash. For C: No.

The Lost Patrol

(Victor McLaglen, Boris Karloff) (RKO) Powerful picturization of tragic interlude of world war in Mesopotamian desert—grim, realistic, sincere, free from theatrics or artificial thrills. Gripping, convincing picture of human nature and manly conduct in tragic situation. McLaglen's finest rôle to date.

For A: Fine of kind. For Y: Very good. For C: Too mature.

No More Women

(Edmund Lowe, Victor McLaglen) (Para) The inevitable rowdy performance of this "comedy team" as crude, roughneck deep-sea divers, rivals for affection of girl-owner of salvage ship. Fast action, occasionally funny, but mostly vulgar comedy. Under-water scenes of doubtful authenticity but interesting.

For A: Mediocre. For Y: No. For C: No.

Sleepers East

(Wynn Gibson, Norman Foster) (Fox) Glamorous story of seamy side of life, with Wynn very appealing as heroine with checkered past. Political success depends on crookery and the hush system. To get quick funds for any cause, go to the roulette wheel. Rural hero's love for heroine only wholesome note.

For A: Depends on taste. For Y: Unwholesome. For C: No.

Smoky

(Smoky, Victor Jory, Irene Bentley) (Fox) Appealing picture of the career of a fine horse from free colthood in the hills to humble harness in old age. On the way, joy with a fond master, grief with a villain, triumph in the rodeo, humiliation in shafts of a junk-cart till found and saved from pound by master.

For A: Good of kind. For Y: Good. For C: Probably good.

Best Recent Films for Family:

Alice in Wonderland	Hi, Nellie
Mr. Skitch	Before Midnight
This Side of Heaven	David Harum

Films of Special Interest to Adults:

Spitfire	I Was a Spy
Queen Christina	Carolina
You Can't Buy Everything	Death Takes a Holiday

BOOKS RECEIVED

The Blonde Countess, by Herbert O. Yardley. Longmans, $2.00.
The Religious Faith of Great Men, by Archer Wallace. Round Table, $2.00.
Let's Build a New World, by Burris Jenkins. Harpers, $1.00.
Trifling With War, by Ray De Witt Herring. Meador.
Do We Want Fascism? by Carmen Haider. John Day, $2.00
Efficiency Expert, a Poem, by Florence Converse. John Day, $2.50.
Another Man's Wife, by Mrs. Belloc Lowndes. Longmans, $2.00.
The Wind Blows West, by Christine Whiting Parmenter. Crowell, $2.00.
The Christian Message for the World Today, by A. L. Warnshuis and others. Round Table Press, $1.50.
The Face of Christ, Earliest Likenesses from the Catacombs, by C. C. Dobson. Morehouse, $2.50.
Liberal Catholicism and the Modern World. Vol. I, Belief. Edited by Frank Gavin. Morehouse, $1.75.
Why God Sends Pain, by J. Stuart Holden. Revell.
Passing on the Torch and other sermons, by A. T. Robertson. Revell, $1.75.
New Bible Evidence from the 1925-1933 Excavations, by Sir Charles Marston. Revell, $2.00.
Kidnaping the Constitution, by Lucy W. Peabody. N. A. Lindsey & Co., Marblehead, Mass.
Strange Harvest, by Inez Haynes Irwin. Bobbs-Merrill, $2.50.
The Luck of the Road, by Ruth Sawyer. Appleton-Century, $1.50.
Now I See, by Arnold Lunn. Sheed & Ward, $2.50.
The New Internationalism, by Clark Foreman. Norton, $1.75.
Chinese Politics Today, by Harold S. Quigley. University of Minnesota Press, 25 cents.
I Was a Pagan, by V. C. Kitchen. Harpers, $1.50.
The Long Roll on the Rhine, by E. Alexander Powell. Macmillan, $2.50.
Loose Leaves from a Busy Life, by Morris Hillquit. Macmillan, $2.50.
The Opened Tomb, by L. M. Hollingsworth. Poetry Publishers, Philadelphia.
Creation's Doom, by Desiderius Papp. Appleton-Century, $3.00.
The Saga of the Comstock Lode, Boom Days in Virginia City, by George D. Lyman. Scribners, $3.50.
The Maltese Falcon, by Dashiell Hammett. Modern Library, 95 cents.
The French Revolution, by Thomas Carlyle. Modern Library (giant), $1.00.
Bullfinch's Mythology: Age of Fable, Age of Chivalry, Legends of Charlemagne. Modern Library (giant), $1.00.

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